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"The dissidence of dissent and the protestantism of the protestant religion."

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BAPTIST HOME MISSIONARY SOCIETY.

THE anniversary of this institution was held at Finsbury chapel on Monday evening, April 28, and was more numerously attended than on any previous occasion. Dr THOMAS PRICE occupied the chair.

The proceedings having been opened by singing, Mr TYSO implored the Divine blessing.

The CHAIRMAN then rose, and said: In taking the situation assigned me this evening, I shall scrupulously bear in mind that several gentlemen, now on the platform, are to come after me, whose special business it will be to expound and enforce those sentiments which are appropriate to such a meeting; and I shall, therefore, occupy only some three or four minutes, in proffering such introductory observations as may appear suitable to the occasion. A meeting of this kind cannot well fail to be gratifying to a Christian mind, more especially in circumstances like those which distinguish the present day. Amidst the excitement and the turmoil which are perpetually agitating the public mind of the country—amidst the wear and tear, both of body and of mind, to which all taking part in public matters are now subject—it is evidently gratifying to meet on an occasion like this, in which the simplicity of the object proposed places it beyond the possibility of objection to any pious and enlightened mind, in which we have to do, not with conflicts of parties—not with the erroneous and false movements of legislation, but simply and exclusively with the diffusion of those great truths which constitute the basis of our hope and the source of that peace and consolation on which the devout mind is accustomed to rely. A sense of duty may on other occasions prompt to the sacrifice of the peace and the quietude of domestic life, in order to carry out that work which is deemed needful to the vindication of Christian truth or to the emancipation of the Christian church. But when we meet on any occasion of this sort, all the best feelings of the devout mind are gratified, inasmuch as the object contemplated — obviously contemplated — is one so simple, and so little open to objection, as to be capable of comprehending within its range and limit all classes of devout minds. To evangelise the uninstructed, to enlighten those who are in ignorance, to reclaim such as are vicious, to bring those parts of our own country which are yet uninfluenced by the truth of Christianity, viewed in its simple and scriptural form, under the influence of that truth, is an occupation every way gratifying to the Christian, and for the promotion of which combination is clearly enforced by the most obvious precepts of the Divine word. If it be incumbent upon us to provide for those of our own household in reference to secular interests, how obvious appears to be the duty devolving upon the Christian church—the Christian church located in this country—to provide for the instruction and the reformation of those of our countrymen who are not as yet under the influence of religious truth [applause]. Now I apprehend there is much danger in an attention to foreign, and, therefore, more magnificent objects, of overlooking the less—I will not say ostentatious, for that is a term which may be misunderstood—but the less obtrusive claims, those which have less romance about them, those which present points of interest less adapted to call forth the enthusiasm of calmer minds—there is much danger of these being overlooked. And hence, I apprehend, in many cases it is found that persons who in various ways employ themselves in the furtherance of foreign missions are, to a great extent, partially negligent of those which pertain to home. Not that we would, in the slightest degree, diminish the amount of service rendered in the former department; but rather we would say, "These ought ye to do, and not to leave the other undone" [hear, hear]. And I apprehend that the consistency and uprightness of religious principle will be especially shown in so proportioning the various services that are rendered to the claims preferred from various departments, as that, in all things, we may meet the requirements of duty, and thus discharge the obligations of the Christian mind. The church of Christ stands in a position just now, especially adapted to attract towards it the attention, if not the sympathy, of the public mind. And it becomes us, in the furtherance of all measures which have in view its interests, to guard against those delusions to which the public mind is subjected. I cannot, as an individual, but believe that we have in our home population been very seriously cramped. Those operations have been very greatly diminished by an impression not distinctly avowed, not put down in so many words legibly before us, but still an undefined, impalpable, yet powerful impression. The religious wants of our country are said to be to a considerable extent provided for, and this provision is supposed to be rendered by an institute which, when examined, is found to have legibly impressed upon it the attributes of a system far from scriptural—a system which, whilst it bears the outward form of Christianity, must be so supported that its inner living vital spirit is, to a great extent, destroyed. It becomes us, therefore, recurring to the simple elements of religious truth and Christian duty, to regard our fellow-countrymen in the relation which they bear simply to the moral Governor of the universe, and to bring into immediate and practical contact with their minds that truth which the moral Governor of the universe has developed for their recovery; and the simpler the view that we can give of the position occupied by man in his lapsed and perishing condition, and of the means by which God, in his infinite mercy, is contemplating man's recovery from sin and death, the more likely shall we be to hasten on that period when the earth shall be filled with the knowledge of the Lord as the waters cover the great deep [cheers]. I am glad to find the labours of our Society have increased during the past year; that their agents, their schools, their churches, and the number of their attendants, have all been on the advance, evincing a steady and healthful progress, and indicating—not simply the presence of the instrumental agency—but, also, and especially, of that living Spirit by which the interposition of instrumental agency is rendered effectual. I find from the report (a draft of which has been put into my hands), that some of your agents have been subjected to interruptions similar to those experienced in former days; and this, be assured, will continue unto the end, for whilst the elements of light and darkness are in contact with each other, it cannot but be that the latter will resort to measures in furtherance of their end that are accordant with their own character, and likely to obstruct the progress of the former. But in a simple, stedfast adherence to the truths, bearing with opposition to the utmost extent that Christian integrity permits, yet never suffering it to lead to the abandonment or concealment of the truth, we shall, effectually, under God's blessing, compass our end, and thus secure the great purpose for which you are now convened [cheers]. Before I sit down, I would offer a suggestion, with grave respect, to the gentlemen about me, many of whom are about to address us, and to all of whom we shall, I am sure, listen with marked attention and interest—namely, that they bear in mind the limits of attentive endurance, at least on the part of an audience [hear, hear]. I have found in former days, and have perpetually found it in the course of public meetings, that the movers and seconders of the early resolutions speak as though the whole matter involved in the subject of the meeting was to be disposed of by them; and the consequence is, that the early speeches are so protracted, that, though admirable they may be, the attention of the audience is inevitably worn out before the close of the meeting, which is prolonged to an unseasonable hour, and some of the purposes, the moral impression at least that we would carry away with us, is greatly diminished. A word to the wise is enough. I will therefore say no more, but call on our respected Secretary to read the report.

Mr DAVIS, the secretary, then read that document.

It stated that, in several of the rural districts, bigotry and intolerance had been exceedingly active, and not very scrupulous in their attempts to impede and destroy the labours of the society's agents. Many of the agents stated, that no means likely to accomplish the object had been left untried for the purpose of ruining their schools. Their schools, however, were not ruined; on he contrary, there had been a greater increase in thist department of the society's agency than in any other. Last year the number of schools was 86; this year it was 112. Last year there were 1,000 teachers; this year there were 1,344. The number of scholars last year was 6,000; this year it was 8,136. If the agents had been driven out of one preaching place, in the kind providence of God they had procured another; if they had been expelled from that, they had preached in the open air. Assistance was given by the Society to churches in about six-and-thirty large towns, the number of whose inhabitants ranged from seven to seven-and-twenty thousand. The accounts from these places were, with few exceptions, highly gratifying. The labours of Mr Pulsford had been continued with unwearied energy; and in most instances with signal tokens of Divine approbation. He did not visit any churches, not even those which received assistance from the committee, without the cordial concurrence, and, indeed, earnest request of both pastor and people. In consequence of an amicable arrangement with the Yorkshire Auxiliary (Itinerant Society), Mr Burton, the late valuable collecting agent, removed, a few months ago, to the north, for the purpose of devoting all his energies to the Yorkshire district. During the year 833 persons had been added to the missionary churches. The present number of missionaries was 80, who were assisted in various ways by about 250 gratuitous "fellow-helpers to the truth." The gospel was preached by them in upwards of 300 places every week, to about 23,000 of their countrymen. The Sabbath schools were 112; teachers, 1,344; scholars, 8,136. The Society had incurred a debt of £200; this had to be added to the £800 reported last year; the committee, therefore, commenced their new financial year £1,000 in debt. They had to record with gratitude the receipt, from a most liberal gentleman and his lady, of a donation of £100 in addition to a handsome annual subscription. There were in the body several friends who had it in their power to imitate so generous an example, and the committee thought they might appeal with confidence to the preceding report, as tending to show that such amounts, and much larger, if entrusted to their care, would, with the Divine blessing, be productive of most gratifying results.

The TREASURER then presented his accounts, the result of which is given above.

Mr JONES (of Frome) rose to move:—

"That this meeting has heard, with much satisfaction, that several stations, to which the Society formerly granted assistance, have become self-supporting; that others, where the gospel has been but recently introduced, are beginning to assume a permanent character; and that the general operations of the Society have been extended, particularly in the Sabbath school department, in which there had appeared reason to apprehend diminution; that it desires to express its unfeigned and fervent gratitude to God for the success which has attended, for the most part, the labours of the agents; and that the report on which these sentiments are founded be printed and circulated under the direction of the committee."

The resolution entrusted to me to move is one with respect to which there cannot be the least possible doubt as to its adoption by the present meeting. It merely asserts those facts of which the report that has been read offers proof. It states that some stations, which have been sustained by this Society, are now able to support themselves. It asserts that a very considerable increase has taken place in the educational department of the Society's labours; it asserts that, generally, success has been granted to the efforts of the Society's agents; it expresses fervent gratitude to God as the sole author of all true and real success; and it recommends the adoption of the report which has been read, and its circulation before the public. The order of success which has thus been announced in our hearing is precisely that which is most to be desired. The itinerants of this Society have gone into various stations and districts where there was before no Christian church—where the name of Christ, if not unknown, was unrevered. They have commenced there their unostentatious labours; they have preached in a cottage or the street; and, while some have derided, some have kindly heard them, and the result has been, by the divine blessing upon their labours, that numbers have been awakened to a sense of their condition, and brought, we trust, to the knowledge of the truth. Now, wherever this has taken place—whether at the extremes of our heathen missionary stations, or whether in our own land—whether the soul converted has tenanted the form of the negro or that of the civilised European—the results and consequences eternally are the same; and they are such as to demand our fervent gratitude unto the God of all grace and the Giver of all spiritual blessing. This has taken place in your Society, not simply in one instance, but in numberless stations through the land. I myself can bear the testimony of an eye-witness to the successes that have attended the exertions of the agents connected with this particular institution; and, although such testimony is not required to strengthen your confidence, yet, by way of enabling you to conceive the character and the nature of the results that are thus achieved, I shall particularise a station referred to in the report. Some twenty years ago there was in that district a circuit, say of ten miles, with no house of God; and, in the place appointed for the endowed sect of this land, the gospel was not then preached: one of your missionaries, who still lives, still labours, came to that district. There was in one of the towns one dissenting place where the truth was preached, but beyond that, to the distance I have stated, the gospel was unproclaimed. This excellent man went and laboured; he visited with holy assiduity and patience the villages around him. The influences of the Spirit of God attended eminently his ministration. Now, as the result of his exertions, he is enabled to retire from that scene, to go to another entirely new, and to leave a very considerable church, which is able to sustain, not only its own pastor, but several other individuals who go forth to the ministry: no less than seven places of worship have been raised—a very large number of souls have been gathered, we trust, truly to the Saviour. There is another station—and this cannot be unimportant to be related in an assembly of this sort. There is a station in a town neighbouring to the one where I reside, and one of the oldest towns in English history. I refer to Gillingham, where a brother, whose feelings of diffidence and modesty would be hurt by the mention of his name, came within the last two years to labour. He laboured for full twelve months, and became more and more diffident of his position, and fearful as to the result; but at last, when he was preparing to leave the station, he was requested to come and visit a young person supposed to be on her death bed. He went to her, and found she had been a hearer of his own, and that, on the very first occasion when he had preached the word the first time that he came to Gillingham, the word of God had been blest to her. He found that she was truly brought into acquaint-

ance with the Lord Jesus Christ, and her importunity, imagining, as she did then, that she was about to depart to the eternal world, became the instrument in God's hand of persuading him to remain. He did so, and the consequences of God's blessing on his labours has been that, during the last year, seventeen persons, some of the most profligate and hopeless in the neighbourhood, have been gathered to the knowledge of the truth [cheers]. If these results have taken place in various districts, are they not such as to call for thanksgiving and perseverance? And when we consider that some of the stations have become able to support themselves, this enables us to read in the present the promise and blessing of the future [hear, hear]. I imagine that none of the reasons that at any one time were justly alleged in support of this institution, have become in the interval either inapplicable or destitute of significance. When we consider the state of our country, and the crisis that evidently appears to be coming on, this and kindred societies should place themselves in the very front of the battle, and demand not only continued but increased support [cheers]. The excess of population is such, that the efforts of none of our societies are able to overtake; and when we consider the delusions which are now attempted to be imposed on society—when we remember the infidelity, blended with sensualism, which is attempted to be imposed upon the poor—when we remember that a number of the clergymen of the nation are proposing to meet this pestilence, not by the pure influence of the application of mercy through the blood of Christ to the conscience, which can alone expel and dissipate the evils, but by the manipulation of water and consecrated ordinances—and errors which the confessions of statesmen have no tendency to rebut, but to strengthen—when we recollect that the condition into which this land is coming is one in which the struggles of past times may again have to be fought and sustained—and when we recollect that this particular Society is that which, going forth from all our churches, is to be arrayed as a selected host to meet the evils, shall we not, this evening, consecrate ourselves more entirely than ever to its interests [cheers]? The parallel has commenced between the times of Charles the Second and our own. If, having begun, it proceeds—if it is to be completed—if those errors which are now taught and not discountenanced by the bench of bishops—if they are to become rife and dominant—if the heresy of the times is to become more powerful than ever—if the heir to the throne should be lured by the tendency of the instructions of the clergy about the court—and if, under the forms of the constitution, the rights of Englishmen, and especially the religious rights, shall, one by one, be rescinded, and the free tongue and the free language and range of our home missionaries and itinerants shall be abridged, and the voice of evangelical truth shall be doomed only to be heard under the solemn shade of midnight, and in the nook of some sequestered valley—there will, in that case, be much reason for self-examination, for faith, for patience, and dependence on the promises of God; but there will be no reason for dismay; there will be only reason for abiding the gracious outpouring of the Spirit of God, to sustain his people under the strife, until, under his blessing, there shall have been wrought a deliverance more decisive in its character than that which took place in the time of the second James [cheers]. I am persuaded that, unless efforts are made by this and kindred societies, the picture which I have sketched will have to be proceeded with, and to be completed. But whatever be the result, our duty is one and the same, namely, to sustain our itinerant efforts, and go forth to the population that lie beyond the usual range of the stated ministry [cheers]. With these sentiments I beg leave most respectfully to move the resolution [loud cheers].

MR BOWES, of Blandford street, in seconding the resolution, said: The objects contemplated by this meeting do not, I am sure, require the wisdom of words nor the charms of eloquence to commend them to your serious attention, or to give them an embodiment in the warm and lively sympathies of the heart's holy intentions; but the sober consideration of the wide-spreading desolation of human misery, and the unfathomable deep, and unsearchable riches of infinite and reigning mercy. The attention of this meeting is not to be directed to the darkness and desolation of the heathen world; we are not even to carry you, in imagination, across the ocean to the distant isles of the sea, nor yet to that vast continent of the earth, the inhabitants of which are people of no knowledge, who set up their graven image, and pray to a god that cannot save; our business, this evening, is not to awaken your sympathies, to enlist your energies, to implore your redoubled and persevering activities on behalf of a strange speech and of a hard language; where the demon of superstition and cruelty has his throne, his temple, and his priests, and among whom sits the angel of darkness, spreading out his wings of death, brooding over his slain, reveling in the blood of immortal souls, exclaiming with fiendish ecstasy, "There they lie, heaps upon heaps, heaps upon heaps." We are this evening not to be employed upon foreign affairs, but we are to engage ourselves with home matters; the claims, the condition, the destitution of home. Where is the heart in this assembly, that does not feel the power, the spell, the charm, there is in that word "home, home, sweet home" [cheers]? It is the centre and circumference of all that is tender in association, felicitating in enjoyment, and valuable in remembrance. We were unworthy of the name of Briton, if we could forget the home, the land of our fathers; the home of liberty, the metropolis of the word of life, where the God of heaven has been so lavish in the distribution of the blessings of his providence and his mercies—I say we are unworthy of the name of Englishmen, unless the fair fame and character of our beloved country is cherished by us with feelings of deep and ardent jealousy. And how shall we make out the righteousness of our claim to the Christian name, if we are unmindful of our obligations to God, of our responsibilities to him who has redeemed us from death by his blood; if we are forgetful of the claims of those who more immediately surround us, and present themselves more or less frequently before our eyes, and the sympathies of our hearts [hear, hear]? There is something in the present state of things around us—I speak not as a politician, nor yet as a political economist, for to such a name or to such an honour I lay no claim; but I speak as one, I hope, sincerely interested in the moral and spiritual welfare of my fellow-countrymen [cheers]: I say there is something in the present state of things around us which is enough to call up the blush of shame upon our countenances, to inflict a deep wound upon our hearts, to fetch the tears from our eyes, and I am ready to say, "We are verily guilty concerning our brother" [hear]. I cannot but consider the Baptist Home Missionary Society something like an unhappy reflection on the liberality and intelligence of the nineteenth century. Remember how many years this country has had the gospel; what mighty spirits have traversed its soil; what bright lights have burnt and shone in its centuries; how rich and redundant have been the means of grace; how many opportunities have been afforded to the churches to carry out the great commission of the Saviour; to preach repentance and remission of sins in his name, beginning at Jerusalem — beginning at home [hear, hear]—for there charity ought certainly to commence, there our exertions ought to begin. And yet bad, deplorable, humiliating as is the state of things at the present time, infinitely worse they would have been but for the benevolent exertions and religious influence of this and of kindred institutions; and if all has not been accomplished that a warm and sanguine heart might have wished, enough has been done to awaken our gratitude, and to encourage our hope in God. The continued existence of the truth as it is in Jesus Christ in our midst, its prevailing influence on our earth amidst the dangers that have threatened its destruction, and the gigantic difficulties against which it has had to urge its way, must amaze, if it does not confound, the wisdom of this world. To account for so singular a phenomenon must strangely perplex the judgment of those who are wise above what is written, except it be accounted for upon the authority of the Saviour and the authenticity of his gospel ["hear," and applause]. We are called upon by this resolution to be thankful to God for success; his gospel has been crowned with his blessing; it has prevailed—it still prevails—not by foreign influence, not by legislative enactments, but by its own native power and energy. As the truth of God, it seeks only the patronage and the power of the God of truth [hear, hear]. It wants not the shadow of the throne to invest it with power, nor yet the edge of the sword to cut a passage for it [hear], nor parliamentary grants to sustain it in existence and in its triumphs [loud cheers]. It is like the earth hung upon nothing but the finger of God; whilst, like the light of heaven, it makes its own way among the sons of men; it has free course and is glorified, whether opposed by the unbelieving Jew or the captious Greek. The Jews required a sign, and the Greeks sought after wisdom, but the first missionaries of the Cross confined themselves to the simple testimony of the truth as it is in Jesus Christ; and what was the consequence? The word of God grew and mightily prevailed [cheers]. Such was the case eighteen hundred years since, and how stands the account now? We pretend not to apostolic succession [hear, and laughter], and consequently it will not be fair or just to demand of us proofs of apostolic success [cheers]. It is true we see not, as yet, all things put under the feet of our reigning Lord; there are yet some clouds spread upon the dark mountains; the god of this world is loudly boasting of the possession of some strongholds; but then, we ask, has truth resigned the field? has the gospel returned to the place whence it came? [loud cheers.] Has it left the world of mind and intelligence the entire prey of pride, prejudice, and passion? We fearlessly answer, No. The gospel has spoken loud enough to be heard; it has been gathering home its supplies; it is still adding to the number of the ransomed, and it will smite the conscience so as to be felt until the demands of the Saviour are satisfied, and heaven is filled with the ransomed of Jehovah [cheers]. But whilst we are called upon to be grateful for past success, I hope we have no suspicion whatever as to the ultimate and universal triumphs of the cause of Christ, for failure in such a cause is impossible. The churches may be cast down, but not destroyed. On the banner which she displays, and under which she waxes more confident in the faith, is written on the one side "The Lord God omnipotent reigneth," and, on the other, "He must reign till all his enemies shall become his footstool" [cheers]. But let us not forget that we are on the field of conflict—that we are not to boast ourselves as men that put off their harness, for we have it yet on [hear, hear]. We are living in times in which jealousies, divisions, supineness, cannot be allowed in the camp of the righteous [hear, hear]. These are times in which, if a man speaks, he must speak out [hear, hear]. Are there no indications that the day is far spent, and that the night is at hand? Are there no foretokenings of a coming storm, the result of which will be a deadly struggle with antagonist spirits and systems of the age? [cheers.] An eloquent oracle of the present day, almost three years since, sent to the *Sunday-school Teachers' Magazine* a statement like this:—"Fifty years ago, Popery seemed to have received its death-blow. We thought it lay bleeding to death. The wound, however, is healed. It has risen on its feet with giant strength. It is going forth to seize upon our country and upon our world. Its exertions are prodigious. At home, in the colonies, and in the beautiful islands of the seas, its cathedrals, its priests, its converts, are multiplying around us; and its soul-destroying heresies, its solemn mummeries, are preached and practised by a band of infatuated men who are pampered with the luxury and enriched with the gold of what is called the Protestant church of this country [cheers]. Who that sees what is passing around us, but must feel a thrilling interest on behalf of the much-neglected population of our country?" From the tombs of illustrious men, who were once valiant for the truth upon earth—from the shadows that are gathering around us, from the temple, the altar, and the throne of God, I hear a voice, distinct, impressive, solemn, "Hold fast that which thou hast, that no man take thy crown" [cheers]. We have been told that the agents of this Society have met with opposition. Whilst, perhaps, in one view of the case, we have to regret it, in another, I think, we ought to rejoice in it. If no good were doing, the devil would be quite enough; and, perhaps, all this stir and bustle is only just to bring us into our right position. We have been scattered, and peeled, and spoiled by divisions, and jealousies, and indifference, and it may be that the storm will drive us together; that we shall feel that the enemy is assuming too bold a front to allow us any longer to remain divided. The opposition which some of our agents have met with has arisen from men, principally, who seem as though they had taken out letters patent to preach, and to teach to the sons of men—who deny the rights of unauthorised individuals to expound to the people the word of the living God. In some places they have descended to the most dreadful and degrading practices, of what, for the want of a better word, I will call religious hocussing; I mean the drugging system, coaxing, cursing, bribing, threatening—anything to accomplish their purpose; and these, forsooth, are the successors of the apostles [hear, hear]! Oh! if Peter and Paul could blush, I am sure they would be ashamed of such successors as these [laughter and cheers]. But your honoured missionaries claim our sympathies. They have a right to our prayers. I look upon them as a kind of noble pioneers in the work and way of the Lord. They are a sort of advanced guard in the army of the faithful; they attack the citadels of the enemy; they bring our spiritual battering-rams to bear upon the fastnesses and strongholds of sin and Satan; and, having made a breach in the wall, they enter and take possession, until those in the rear come up and relieve them. I have been thinking that these individuals are all a kind of victorious chiefs, traversing and subduing one country after another; and our pastors may be compared to subordinate governors of the fortresses and cities, so admirably and gloriously won. These men have proved themselves servants of God, by the word of truth, by the power of God, by the armour of righteousness, on the right hand and on the left. Some of them, perhaps, may not be men of polished intellect; but they have spirits, brightly kindled with burning zeal for souls and the glory of God. Many of them, perhaps, may be in the somewhat unfortunate condition of the individual who now addresses you—they may not have had the advantage of college training and systematic education; but, I believe, for the most part, you will find them men with their heads put on the right way, and their hearts in the right place [cheers]. They have gone forth with the gospel in their hands, and, by manifestation of the truth, they have commended themselves to every man's conscience as in the sight of God. And after all, it is the gospel that must do the work [hear, hear]. It is the gospel alone that can reach and touch the heart, and purify the spirit. Who has not heard that education and intellect are the idol of the day? I for one would most cheerfully render them the just meed of praise; but I am more than ever satisfied that the truth, as it is in Jesus, affectionately, fearlessly, scripturally, and fully expounded and enforced, can alone meet the necessity of our times [cheers]. That alone can purify society and stem the torrent of error which comes down our streets. Eloquence! oh, sir, eloquence in the pulpit, without the gospel, will not do. I would that all the powers of eloquence, and all its beauties, were employed in extolling the wonders of that cross upon which the Saviour loved and died. We must exhibit the holiness of God's law, hell, and the fearfulness of its curse; we must roll it like thunder over the sinner's conscience, and flash it like lightning on the mental eye; but at self-same time we must exhibit the cross, for that is death to every vice. It is the cross that is the music of mercy on the sinner's ear; it is the cross alone which can melt the sinner's heart [applause]. Oh, then, tell him of Him to whom belong of right the throne and equipage of God's almightiness—of him who left his throne of glory, and wrapped himself in the coarse, rough garment of our nature, in order that he might work out and bring in an everlasting righteousness, which is to all and upon all them that believe. The gospel was given, as that mighty moral lever that is to overthrow the throne of iniquity. But it is not only a treasure, it is a sacred trust; and may Christians be found, in the discharge of it, faithful, even unto death [loud cheers].

MR KNIBB then rose to support the resolution, and was received with enthusiastic cheering. If I had the power (he said), I would give you as hearty a greeting as you have given me. I have been delighted to find, since my return to England, that dissent is wide awake. When I last left Jamaica, we were all turmoil; you were all peace. Now,

wherever I go, I find that there is a growing—an intense desire that you may be free, and I think that there cannot be a more proper occasion on which to vindicate great principles than the meeting of the Home Missionary Society [cheers]. I do rejoice that I have this opportunity of assuring you of the deep sympathy I feel with those honoured and beloved men who break up the ground in my fatherland. Though I love Jamaica very much, I love England still—and I do most sincerely trust that the operations of this Society will command your sympathies, your energies, and your prayers, that thus, by the diffusion of truth, that great monster of impiety, Popery, may be leveled to rise no more. I have heard, since my arrival, a great deal about Popery, and I sincerely wish that our friends would leave it alone, and attack establishments altogether [cheers]. It does not matter to me whatever form they assume; the great principle that should be brought to bear, if I am not mistaken, is, that civil governors must let religion alone [cheers]. All petitions sent to the House of Commons, founded on any other principle, will recoil against you [hear, hear]. They say that we have no right to speak, but they will find it very hard work to stop our tongues [laughter]. Since what I have seen in the islands of the west, with respect to that monstrosity, called Puseyism, I really do not know which I would rather choose, the grosser fallacies of Popery, or the insidious influence of that which is so much like it. There has been, in one of the islands of the west a sermon preached, and patronised by the bishop, a copy of which I possess, in which the clergyman says, that the cry, "The Bible alone is the religion of Protestants," is false, and that religion begins at baptism and ends at the Lord's Supper! But it is not because establishments teach this or that, that I oppose them; if they taught all the doctrines of John Calvin or John Wesley, if they baptised by immersion, I should still say, "Let us alone; you have no right to force us, or to force others, to contribute to the support of anything religious which we or which others do not approve; or, in other words, legislators have no right to do anything with it at all" [cheers]. I think that there is another voice that is now addressing us, "Woe be to him that is at peace in Zion!" If our religion is worth anything, it is worth everything; and while we protect those humble agents that go to different parts to proclaim the unsearchable riches of Christ, let it be known in the high places of the earth, that you are determined to have your rights, not one inch less, not one inch more [cheers]—that your religion is based on the principle, "Do unto others as ye would they should do unto you," and that you will never rest till that mighty principle works all its effects in the nation you love [loud cheers]. I do not intend to occupy your time; I have only one word to say. I am happy that you have got something to do [cheers and laughter]. I hear nothing now about political dissenters [hear, hear]. I see no pulling of tails of coats when a man speaks out [laughter and cheers]. You feel, and you ought to feel, and we will all feel with you. We have no fears for the result. Let tyranny come with all its power, truth will conquer and level it with the dust [hear, hear]. The truth by which we have conquered shall never become a prey to the destroyer [loud cheers].

Mr Dawson, of Birmingham, rose to move—

"That this meeting, taking into consideration the affecting amount of ignorance which still obtains in many of the rural districts, and in several of our large towns, the efforts which are made by the advocates of the various forms of error, to spread their soul-destroying doctrines, and the unspeakable importance of the spread of evangelical truth in our own country, both for its own sake, and on account of its influence on our colonies, and throughout the world, is constrained to affirm that home missionary operations deserve from our churches a much larger amount of support than they have hitherto received, and earnestly recommend that the committee should be furnished with the means of greatly increasing the operations of the Society."

The resolution says we will take it into consideration. I hope you will take into consideration the great ignorance there is in the country. I am exceedingly glad that you will—it is quite time. I am generally accused of overdrawing the shadows of pictures, and I am inclined to give them all their blackness, because we are naturally too much inclined to look upon the light side of things, and I should say this country of ours is in a very bad state indeed; not that I am one of those foolish alarmists that think we are going down hill, nor that any exploded dogmatism is to overthrow us again. I read the holy book of prophecy, and find it is no such thing; but our people are negligent, and they are in a most depraved and abominable state. Let us take a few pictures. Take an execution at Warwick lately, where, after a man was hung, twenty women, who had diseases, were lifted up to get a touch of the dead man's hand. I began to-day with a strange sight at the Old Bailey. And I went there on purpose, though I abominate such sights. I went there to see the state of the people, for it is not by sitting at chapels or attending meetings that we can ascertain their state. Religion is getting too delicate and refined. We must take it as Christ took it, and go into the lanes and alleys and make it out for ourselves. And, as to the moral effects of a hanging, you should have watched the mob. All that is licentious, filthy, and abominable, was done under the very gallows-tree. Words that disgrace the atmosphere of a Christian land were spoken. These are the people of a Christian and enlightened country. The ignorance of the rural districts is beyond expression. You may read it in the reports to parliament, where you hear of numbers that never heard the name of Christ. It also exists not only in several, but all of our large towns [hear, hear]. We have lost hold of the mass of the people. We say it thoughtfully. Go into the mass and see who fill our chapels—the respectable, as they are called, the genteel, but not the common people—the working people have deserted us—they visit the pothouse or the park—anywhere but the chapel. Therefore I turn to these home missions, and see in them the proper cure for this state of things. Christ preached to the common people; he planted his religion in the deep soil of the hearts of the common people, and when religion ceases to make this appeal to the people, its strength begins to die. Martin Luther, that grand soul, came to set the disordered church right. And how did he do it? Not by appealing to the upper classes alone, but by street and ballad singing, and also by giving the people the Bible in their broad German tongue [hear, hear]. In this country, when religion got cold and genteel again, its gloves were on, it was no longer the religion of the people. Whitefield and and Wesley, noble souls, then came forth to revive it. How? By going into the fields, to the fairs and market places, to very disreputable places indeed, and to very vulgar people indeed [cheers]. And they revived religion; I say religion wants another revival in this country; and, I believe, religion must take a considerably different character from that which it now bears. We must begin with the people—I make it my duty to visit the working men of Birmingham, and they tell me that our preaching is technical, and that our talk is of chapel rents and pew rents. They begin with the church of England, and they show me their well-fed pastors and their well-filled pews; but there is no place for the poor man, or, if there is, he must have the middle mark of poverty; indeed, we can never clothe our charity children in this country, but we have a middle mark on them as the farmer on his sheep. They say, Well, the dissenters are nearly as bad—their religion consists of a set of technicalities which they cannot understand—nor can they understand the pride of some of the members of the church. One man told me that he had visited a chapel for many years, his wife was a member, and they were all kindness to her, would shake hands and inquire after her health, and do all those little kindnesses which make such an impression on the susceptible hearts of men; but because he had never joined the church they never spoke to him, but suffered him to go up and down the steps Sunday after Sunday: no shake of the hand was for him—no, he was not a member—he did not pay anything, was not one of the saints, and was therefore kept on the other side of the great gulf [hear, hear]. But how did Christ act? He was the friend of publicans and harlots—of the vulgar. He could speak to the commonest rabble the streets of Jerusalem afforded. I blame not our religious system; but I say we must not stop here [hear, hear]. This Home Mission of ours must be better attended to. You must make a great appeal to the people: if they do not come to you, go to them. In the early ages of Christianity, the preachers had to go to the people. In the middle ages the people came to the preachers. In this, the third manifestation, the preachers must go again to the people. Religion has been made a parallel line with the law of languages, instead of being the source and spring of everything that man does. We must make out, that you cannot do what you cannot do religiously; that you have no business to touch what you cannot touch religiously; and from my soul do I loathe that most hateful cant of all cants that are canted in this most canting world, which says, that Christian men may not meddle with politics [cheers]. He may meddle with it if he does righteousness. The prophet tells me, that the day will come when upon the horses' bells shall be written, "Holiness to the Lord;" and the apostle says, "Whether ye eat or drink, whatsoever ye do, do all to the glory of God." He means that everything is to be done in obedience to God. Surely, when I help to make the laws of the land I ought to be religious. I should carry my religion to the polling-booth, to the newspaper, to the literature, to everything. Mark what was written upon certain banners that were flourished in a procession in this town of yours a few years back. I quote them, not to approve of them; do not let me be mistaken here. It was written on them, "More bread and fewer bibles; more pigs and fewer parsons." That is not a thing to be laughed at, for it is highly significant. These words ought to be like the first smoke of a volcano, which tells what comes next. "More bread and fewer bibles:" what does it teach you? That you are too exclusive; that you care more for the souls of men than for their bodies, not imitating Jesus Christ, who, when the multitude had gone to hear him without their dinner, worked a miracle to supply them with bread for the body. I speak these things because they form the objections of working men to religion. They say, You have given us the bible, give us bread; you have given us righteousness in the chapel, give us righteousness in the shop; you have given us prayers at chapel, give us prayers that we may not be overworked and ground down by oppression [cheers]. Men of this spirit will not come to your chapels, and you must go to them. But they will not hear you unless you go with the heart of Christ—with the loving eye, and the open generous hand that he showed. I am not here to quarrel with the Foreign Missionary Society; but I wonder how it can command its £10,000 where we get only £1,000. He is as great a friend to foreign missions who endeavours to Christianise this land as he who goes abroad to promote them. Unless the fountain be clear, how can the streams be clear? What a curious spectacle the Chinese must have had when we took our religion with one hand and our war with the other [hear, hear]! The soldier was a Christian: the missionary was a Christian: the Bible came from a Christian country, and the sword and the cannon came from the same. We blew a flourish of soldiers' trumpets, to proclaim the coming of the Prince of Peace; a loud salvo of cannon awoke the Chinese to hear the sound heard of old, "Glory to God in the highest, on earth peace, and good will towards men!" [loud cries of "Hear, hear."] You went to Christianise the East Indies: how did you go? By military governors, by arms, by fights with a people that had never meddled with us—a harmless people that wanted nothing from us. We butchered them, we slew them, and, having baptised the Bible in the blood of these unoffending men, we strived to convert them to the religion of God [hear, hear]. You are making a fuss about the Maynooth grant: it is a bad thing, but when you put the objection on the right ground we will join you. So long as it is the vulgar "no-popery" cry we will have nothing to do with it. The clergy are awake; the old tin horn of bigotry is getting well blown. But did you ever speak out very loud against our supporting Romanism in Canada, and Hindooism in the east [hear, hear]? We have sent forth from this country streams pure and streams polluted: the pure stream was a little, little rill—the impure stream was one vast mass of corruption. Why? Because our political leaders are not religious—because, owing to the mistake of many well-meaning people, the laws of Jesus Christ have not found their way into the law-books of the nation. Who sent the armies that desolated the east? This country; not the people, however, but the government. It is not a government that makes a righteous people, but a righteous people that necessitates and makes a righteous government [cheers]. Every day that I live do I get more tired and sick of appealing to things above me for reform. I have learned out of prophecy that, when the world is to be converted, it is not by looking upwards, but downwards; it is not by going to the government, but by preaching to the people. you must get the people of the country holy and righteous before you can have the government a true reflex of them. We waste time in attacking this or the other specific evil. We are beginning to leave off looking to the magnates of the earth, and we take our stand upon the preaching of the gospel, getting men out of the pot-house, getting them temperate, sober, and intelligent; not by neglecting them, but by going to them and persuading them; not by drawing a broad gulf between those who are church members and those who are not; by setting the saint on such a high pinnacle as prevents him looking down to the sinner; but by making each saint do his work—by making him feel that he is the salt of Jesus Christ, by which the mass is to be leavened and purified [cheers]. I will close with one appeal. Do not get into the substitutionary system. You cannot get me to do your duty. If I work twelve hours, I am only doing my own duty [hear, hear, hear]. Thus, guinea subscriptions only do harm; you are buying a substitute, as they do in the militia. You may get a substitute there; but in God's great army—those who fight the noble battle of freedom and truth—there is no buying a man to do the work for you: you must each do something, or it will not be done. If you will visit the homes of the poor, better days will come upon you. If the thousands of professed Christians that are able to do it, would pay a visit per week to the homes of misery and poverty, a wonderful change would come over the land. If the thousand who are present would resolve to do it, there would be fifty-two thousand visits paid in the year to the neglected, degraded, and oppressed. Would not this change the face of things? Your visits should not be exclusively religious; that is, give them nothing but a sermon, nothing but prayer. Give them lessons in faith, and show it in action. Give them the bread they need; for Christ says, "Feed the hungry:" give them clothing, if they lack it; for Christ says, "Clothe the naked:" give them freedom, if they want it; for the Old Testament speaks nobly of those who stand up for the oppressed, who lift up a truthful testimony against unrighteousness and injustice, whether in high places or among the people. These are my reasons for supporting this Society. We must do as Luther, and Wesley, and Whitefield, did. You must go as men, and not as gentlemen [loud cheers]. We have seen visits paid to the homes of the poor, and the chair was too dirty for a genteel person to sit down; or the man's hand was too hard or too black for a gentleman to grasp it. If that is the spirit in which you go to the houses of the poor, I say, keep away, or you will make them stand up in the attitude of defiance. Men can be led where they cannot be driven. There is a certain obstinacy in most of us: lead us you may, but you cannot drive us an inch [cheers]. I honour him who knows how to be a gentleman among gentlemen, a man among men, a child among children, and can retain his manliness to the last. Break the poor man's loaf with him; take his pinch of salt with him; shake his hand warmly; inquire into his welfare; make out his work; doff that white hand for a moment; lay aside that perfume for a moment, if thou mayst but win his heart. His heart is won by the man who will sit down with him on his three-legged stool; who will share his dinner, with no fuss of condescension; but as man with man, brother with brother, and sinner with sinner. This do, and thy God shall give thee thy reward [loud cheers].

Mr Stovel, of Prescot street, said: I rise to second the resolution; to commend to your warmest affection and support the society whose interest we plead, and further to request that the just sentiments which have been delivered to you by previous speakers may be carefully retained and practically observed. I should be sorry to diminish in any way the effect of them upon your minds and hearts, and I would not add to them were it not that the resolution I have to second immediately connects itself with one or two practical observations at the present time. Let

ance with the Lord Jesus Christ, and her importunity, imagining, as she did then, that she was about to depart to the eternal world, became the instrument in God's hand of persuading him to remain. He did so, and the consequences of God's blessing on his labours has been that, during the last year, seventeen persons, some of the most profligate and hopeless in the neighbourhood, have been gathered to the knowledge of the truth [cheers]. If these results have taken place in various districts, are they not such as to call for thanksgiving and perseverance? And when we consider that some of the stations have become able to support themselves, this enables us to read in the present the promise and blessing of the future [hear, hear]. I imagine that none of the reasons that at any one time were justly alleged in support of this institution, have become in the interval either inapplicable or destitute of significance. When we consider the state of our country, and the crisis that evidently appears to be coming on, this and kindred societies should place themselves in the very front of the battle, and demand not only continued but increased support [cheers]. The excess of population is such, that the efforts of none of our societies are able to overtake; and when we consider the delusions which are now attempted to be imposed on society—when we remember the infidelity, blended with sensualism, which is attempted to be imposed upon the poor—when we remember that a number of the clergymen of the nation are proposing to meet this pestilence, not by the pure influence of the application of mercy through the blood of Christ to the conscience, which can alone expel and dissipate the evils, but by the manipulation of water and consecrated ordinances—and errors which the confessions of statesmen have no tendency to rebut, but to strengthen—when we recollect that the condition into which this land is coming is one in which the struggles of past times may again have to be fought and sustained—and when we recollect that this particular Society is that which, going forth from all our churches, is to be arrayed as a selected host to meet the evils, shall we not, this evening, consecrate ourselves more entirely than ever to its interests [cheers]? The parallel has commenced between the times of Charles the Second and our own. If, having begun, it proceeds—if it is to be completed—if those errors which are now taught and not discountenanced by the bench of bishops—if they are to become rife and dominant—if the heresy of the times is to become more powerful than ever—if the heir to the throne should be lured by the tendency of the instructions of the clergy about the court—and if, under the forms of the constitution, the rights of Englishmen, and especially the religious rights, shall, one by one, be rescinded, and the free tongue and the free language and range of our home missionaries and itinerants shall be abridged, and the voice of evangelical truth shall be doomed only to be heard under the solemn shade of midnight, and in the nook of some sequestered valley—there will, in that case, be much reason for self-examination, for faith, for patience, and dependence on the promises of God; but there will be no reason for dismay; there will be only reason for abiding the gracious outpouring of the Spirit of God, to sustain his people under the strife, until, under his blessing, there shall have been wrought a deliverance more decisive in its character than that which took place in the time of the second James [cheers]. I am persuaded that, unless efforts are made by this and kindred societies, the picture which I have sketched will have to be proceeded with, and to be completed. But whatever be the result, our duty is one and the same, namely, to sustain our itinerant efforts, and go forth to the population that lie beyond the usual range of the stated ministry [cheers]. With these sentiments I beg leave most respectfully to move the resolution [loud cheers].

Mr BOWES, of Blandford street, in seconding the resolution, said: The objects contemplated by this meeting do not, I am sure, require the wisdom of words nor the charms of eloquence to commend them to your serious attention, or to give them an embodiment in the warm and lively sympathies of the heart's holy intentions; but the sober consideration of the wide-spreading desolation of human misery, and the unfathomable deep, and unsearchable riches of infinite and reigning mercy. The attention of this meeting is not to be directed to the darkness and desolation of the heathen world; we are not even to carry you, in imagination, across the ocean to the distant isles of the sea, nor yet to that vast continent of the earth, the inhabitants of which are people of no knowledge, who set up their graven image, and pray to a god that cannot save; our business, this evening, is not to awaken your sympathies, to enlist your energies, to implore your redoubled and persevering activities on behalf of a strange speech and of a hard language; where the demon of superstition and cruelty has his throne, his temple, and his priests, and among whom sits the angel of darkness, spreading out his wings of death, brooding over his slain, reveling in the blood of immortal souls, exclaiming with fiendish ecstasy, "There they lie, heaps upon heaps, heaps upon heaps." We are this evening not to be employed upon foreign affairs, but we are to engage ourselves with home matters; the claims, the condition, the destitution of home. Where is the heart in this assembly, that does not feel the power, the spell, the charm, there is in that word "home, home, sweet home" [cheers]? It is the centre and circumference of all that is tender in association, felicitating in enjoyment, and valuable in remembrance. We were unworthy of the name of Briton, if we could forget the home, the land of our fathers; the home of liberty, the metropolis of the word of life, where the God of heaven has been so lavish in the distribution of the blessings of his providence and his mercies—I say we are unworthy of the name of Englishmen, unless the fair fame and character of our beloved country is cherished by us with feelings of deep and ardent jealousy. And how shall we make out the righteousness of our claim to the Christian name, if we are unmindful of our obligations to God, of our responsibilities to him who has redeemed us from death by his blood; if we are forgetful of the claims of those who more immediately surround us, and present themselves more or less frequently before our eyes, and the sympathies of our hearts [hear, hear]? There is something in the present state of things around us—I speak not as a politician, nor yet as a political economist, for to such a name or to such an honour I lay no claim; but I speak as one, I hope, sincerely interested in the moral and spiritual welfare of my fellow-countrymen [cheers]: I say there is something in the present state of things around us which is enough to call up the blush of shame upon our countenances, to inflict a deep wound upon our hearts, to fetch the tears from our eyes, and I am ready to say, "We are verily guilty concerning our brother" [hear]. I cannot but consider the Baptist Home Missionary Society something like an unhappy reflection on the liberality and intelligence of the nineteenth century. Remember how many years this country has had the gospel; what mighty spirits have traversed its soil; what bright lights have burnt and shone in its centuries; how rich and redundant have been the means of grace; how many opportunities have been afforded to the churches to carry out the great commission of the Saviour; to preach repentance and remission of sins in his name, beginning at Jerusalem — beginning at home [hear, hear]—for there charity ought certainly to commence, there our exertions ought to begin. And yet bad, deplorable, humiliating as is the state of things at the present time, infinitely worse they would have been but for the benevolent exertions and religious influence of this and of kindred institutions; and if all has not been accomplished that a warm and sanguine heart might have wished, enough has been done to awaken our gratitude, and to encourage our hope in God. The continued existence of the truth as it is in Jesus Christ in our midst, its prevailing influence on our earth amidst the dangers that have threatened its destruction, and the gigantic difficulties against which it has had to urge its way, must amaze, if it does not confound, the wisdom of this world. To account for so singular a phenomenon must strangely perplex the judgment of those who are wise above what is written, except it be accounted for upon the authority of the Saviour and the authenticity of his gospel ["hear," and applause]. We are called upon by this resolution to be thankful to God for success; his gospel has been crowned with his blessing; it has prevailed—it still prevails—not by foreign influence, not by legislative enactments, but by its own native power and energy. As the truth of God, it seeks only the patronage and the power of the God of truth [hear, hear]. It wants not the shadow of the throne to invest it with power, nor yet the edge of the sword to cut a passage for it [hear], nor parliamentary grants to sustain it in existence and in its triumphs [loud cheers]. It is like the earth hung upon nothing but the finger of God; whilst, like the light of heaven, it makes its own way among the sons of men; it has free course and is glorified, whether opposed by the unbelieving Jew or the captious Greek. The Jews required a sign, and the Greeks sought after wisdom, but the first missionaries of the Cross confined themselves to the simple testimony of the truth as it is in Jesus Christ; and what was the consequence? The word of God grew and mightily prevailed [cheers]. Such was the case eighteen hundred years since, and how stands the account now? We pretend not to apostolic succession [hear, and laughter], and consequently it will not be fair or just to demand of us proofs of apostolic success [cheers]. It is true we see not, as yet, all things put under the feet of our reigning Lord; there are yet some clouds spread upon the dark mountains; the god of this world is loudly boasting of the possession of some strongholds; but then, we ask, has truth resigned the field? has the gospel returned to the place whence it came? [loud cheers.] Has it left the world of mind and intelligence the entire prey of pride, prejudice, and passion? We fearlessly answer, No. The gospel has spoken loud enough to be heard; it has been gathering home its supplies; it is still adding to the number of the ransomed, and it will smite the conscience so as to be felt until the demands of the Saviour are satisfied, and heaven is filled with the ransomed of Jehovah [cheers]. But whilst we are called upon to be grateful for past success, I hope we have no suspicion whatever as to the ultimate and universal triumphs of the cause of Christ, for failure in such a cause is impossible. The churches may be cast down, but not destroyed. On the banner which she displays, and under which she waxes more confident in the faith, is written on the one side "The Lord God omnipotent reigneth," and, on the other, "He must reign till all his enemies shall become his footstool" [cheers]. But let us not forget that we are on the field of conflict—that we are not to boast ourselves as men that put off their harness, for we have it yet on [hear, hear]. We are living in times in which jealousies, divisions, supineness, cannot be allowed in the camp of the righteous [hear, hear]. These are times in which, if a man speaks, he must speak out [hear, hear]. Are there no indications that the day is far spent, and that the night is at hand? Are there no foretokenings of a coming storm, the result of which will be a deadly struggle with antagonist spirits and systems of the age? [cheers.] An eloquent oracle of the present day, almost three years since, sent to the *Sunday-school Teachers' Magazine* a statement like this:—"Fifty years ago, Popery seemed to have received its death-blow. We thought it lay bleeding to death. The wound, however, is healed. It has risen on its feet with giant strength. It is going forth to seize upon our country and upon our world. Its exertions are prodigious. At home, in the colonies, and in the beautiful islands of the seas, its cathedrals, its priests, its converts, are multiplying around us; and its soul-destroying heresies, its solemn mummeries, are preached and practised by a band of infatuated men who are pampered with the luxury and enriched with the gold of what is called the Protestant church of this country [cheers]. Who that sees what is passing around us, but must feel a thrilling interest on behalf of the much-neglected population of our country?" From the tombs of illustrious men, who were once valiant for the truth upon earth—from the shadows that are gathering around us, from the temple, the altar, and the throne of God, I hear a voice, distinct, impressive, solemn, "Hold fast that which thou hast, that no man take thy crown" [cheers]. We have been told that the agents of this Society have met with opposition. Whilst, perhaps, in one view of the case, we have to regret it, in another, I think, we ought to rejoice in it. If no good were doing, the devil would be quite enough; and, perhaps, all this stir and bustle is only just to bring us into our right position. We have been scattered, and peeled, and spoiled by divisions, and jealousies, and indifference, and it may be that the storm will drive us together; that we shall feel that the enemy is assuming too bold a front to allow us any longer to remain divided. The opposition which some of our agents have met with has arisen from men, principally, who seem as though they had taken out letters patent to preach, and to teach to the sons of men—who deny the rights of unauthorised individuals to expound to the people the word of the living God. In some places they have descended to the most dreadful and degrading practices, of what, for the want of a better word, I will call religious hocussing; I mean the drugging system, coaxing, cursing, bribing, threatening—anything to accomplish their purpose; and these, forsooth, are the successors of the apostles [hear, hear]! Oh! if Peter and Paul could blush, I am sure they would be ashamed of such successors as these [laughter and cheers]. But your honoured missionaries claim our sympathies. They have a right to our prayers. I look upon them as a kind of noble pioneers in the work and way of the Lord. They are a sort of advanced guard in the army of the faithful; they attack the citadels of the enemy; they bring our spiritual battering-rams to bear upon the fastnesses and strongholds of sin and Satan; and, having made a breach in the wall, they enter and take possession, until those in the rear come up and relieve them. I have been thinking that these individuals are all a kind of victorious chiefs, traversing and subduing one country after another; and our pastors may be compared to subordinate governors of the fortresses and cities, so admirably and gloriously won. These men have proved themselves servants of God, by the word of truth, by the power of God, by the armour of righteousness, on the right hand and on the left. Some of them, perhaps, may not be men of polished intellect; but they have spirits, brightly kindled with burning zeal for souls and the glory of God. Many of them, perhaps, may be in the somewhat unfortunate condition of the individual who now addresses you—they may not have had the advantage of college training and systematic education; but, I believe, for the most part, you will find them men with their heads put on the right way, and their hearts in the right place [cheers]. They have gone forth with the gospel in their hands, and, by manifestation of the truth, they have commended themselves to every man's conscience as in the sight of God. And after all, it is the gospel that must do the work [hear, hear]. It is the gospel alone that can reach and touch the heart, and purify the spirit. Who has not heard that education and intellect are the idol of the day? I for one would most cheerfully render them the just meed of praise; but I am more than ever satisfied that the truth, as it is in Jesus, affectionately, fearlessly, scripturally, and fully expounded and enforced, can alone meet the necessity of our times [cheers]. That alone can purify society and stem the torrent of error which comes down our streets. Eloquence! oh, sir, eloquence in the pulpit, without the gospel, will not do. I would that all the powers of eloquence, and all its beauties, were employed in extolling the wonders of that cross upon which the Saviour loved and died. We must exhibit the holiness of God's law, hell, and the fearfulness of its curse; we must roll it like thunder over the sinner's conscience, and flash it like lightning on the mental eye; but at self-same time we must exhibit the cross, for that is death to every vice. It is the cross that is the music of mercy on the sinner's ear; it is the cross alone which can melt the sinner's heart [applause]. Oh, then, tell him of Him to whom belong of right the throne and equipage of God's almightiness—of him who left his throne of glory, and wrapped himself in the coarse, rough garment of our nature, in order that he might work out and bring in an everlasting righteousness, which is to all and upon all them that believe. The gospel was given, as that mighty moral lever that is to overthrow the throne of iniquity. But it is not only a treasure, it is a sacred trust; and may Christians be found, in the discharge of it, faithful, even unto death [loud cheers].

Mr K[illegible]BB then rose to support the resolution, and was received with enthusiastic cheering. If I had the power (he said), I would give you as hearty a greeting as you have given me. I have been delighted to find, since my return to England, that dissent is wide awake. When I last left Jamaica, we were all turmoil; you were all peace. Now,

wherever I go, I find that there is a growing—an intense desire that you may be free, and I think that there cannot be a more proper occasion on which to vindicate great principles than the meeting of the Home Missionary Society [cheers]. I do rejoice that I have this opportunity of assuring you of the deep sympathy I feel with those honoured and beloved men who break up the ground in my fatherland. Though I love Jamaica very much, I love England still—and I do most sincerely trust that the operations of this Society will command your sympathies, your energies, and your prayers, that thus, by the diffusion of truth, that great monster of impiety, Popery, may be leveled to rise no more. I have heard, since my arrival, a great deal about Popery, and I sincerely wish that our friends would leave it alone, and attack establishments altogether [cheers]. It does not matter to me whatever form they assume; the great principle that should be brought to bear, if I am not mistaken, is, that civil governors must let religion alone [cheers]. All petitions sent to the House of Commons, founded on any other principle, will recoil against you [hear, hear]. They say that we have no right to speak, but they will find it very hard work to stop our tongues [laughter]. Since what I have seen in the islands of the west, with respect to that monstrosity, called Puseyism, I really do not know which I would rather choose, the grosser fallacies of Popery, or the insidious influence of that which is so much like it. There has been, in one of the islands of the west a sermon preached, and patronised by the bishop, a copy of which I possess, in which the clergyman says, that the cry, "The Bible alone is the religion of Protestants," is false, and that religion begins at baptism and ends at the Lord's Supper! But it is not because establishments teach this or that, that I oppose them; if they taught all the doctrines of John Calvin or John Wesley, if they baptised by immersion, I should still say, "Let us alone; you have no right to force us, or to force others, to contribute to the support of anything religious which we or which others do not approve; or, in other words, legislators have no right to do anything with it at all" [cheers]. I think that there is another voice that is now addressing us, "Woe be to him that is at peace in Zion!" If our religion is worth anything, it is worth everything; and while we protect those humble agents that go to different parts to proclaim the unsearchable riches of Christ, let it be known in the high places of the earth, that you are determined to have your rights, not one inch less, not one inch more [cheers]—that your religion is based on the principle, "Do unto others as ye would they should do unto you," and that you will never rest till that mighty principle works all its effects in the nation you love [loud cheers]. I do not intend to occupy your time; I have only one word to say. I am happy that you have got something to do [cheers and laughter]. I hear nothing now about political dissenters [hear, hear]. I see no pulling of tails of coats when a man speaks out [laughter and cheers]. You feel, and you ought to feel, and we will all feel with you. We have no fears for the result. Let tyranny come with all its power, truth will conquer and level it with the dust [hear, hear]. The truth by which we have conquered shall never become a prey to the destroyer [loud cheers].

Mr Dawson, of Birmingham, rose to move—

"That this meeting, taking into consideration the affecting amount of ignorance which still obtains in many of the rural districts, and in several of our large towns, the efforts which are made by the advocates of the various forms of error, to spread their soul-destroying doctrines, and the unspeakable importance of the spread of evangelical truth in our own country, both for its own sake, and on account of its influence on our colonies, and throughout the world, is constrained to affirm that home missionary operations deserve from our churches a much larger amount of support than they have hitherto received, and earnestly recommend that the committee should be furnished with the means of greatly increasing the operations of the Society."

The resolution says we will take it into consideration. I hope you will take into consideration the great ignorance there is in the country. I am exceedingly glad that you will—it is quite time. I am generally accused of overdrawing the shadows of pictures, and I am inclined to give them all their blackness, because we are naturally too much inclined to look upon the light side of things, and I should say this country of ours is in a very bad state indeed; not that I am one of those foolish alarmists that think we are going down hill, nor that any exploded dogmatism is to overthrow us again. I read the holy book of prophecy, and find it is no such thing; but our people are negligent, and they are in a most depraved and abominable state. Let us take a few pictures. Take an execution at Warwick lately, where, after a man was hung, twenty women, who had diseases, were lifted up to get a touch of the dead man's hand. I began to-day with a strange sight at the Old Bailey. And I went there on purpose, though I abominate such sights. I went there to see the state of the people, for it is not by sitting at chapels or attending meetings that we can ascertain their state. Religion is getting too delicate and refined. We must take it as Christ took it, and go into the lanes and alleys and make it out for ourselves. And, as to the moral effects of a hanging, you should have watched the mob. All that is licentious, filthy, and abominable, was done under the very gallows-tree. Words that disgrace the atmosphere of a Christian land were spoken. These are the people of a Christian and enlightened country. The ignorance of the rural districts is beyond expression. You may read it in the reports to parliament, where you hear of numbers that never heard the name of Christ. It also exists not only in several, but all of our large towns [hear, hear]. We have lost hold of the mass of the people. We say it thoughtfully. Go into the mass and see who fill our chapels—the respectable, as they are called, the genteel, but not the common people—the working people have deserted us—they visit the pothouse or the park—anywhere but the chapel. Therefore I turn to these home missions, and see in them the proper cure for this state of things. Christ preached to the common people; he planted his religion in the deep soil of the hearts of the common people, and when religion ceases to make this appeal to the people, its strength begins to die. Martin Luther, that grand soul, came to set the disordered church right. And how did he do it? Not by appealing to the upper classes alone, but by street and ballad singing, and also by giving the people the Bible in their broad German tongue [hear, hear]. In this country, when religion got cold and genteel again, its gloves were on, it was no longer the religion of the people. Whitefield and and Wesley, noble souls, then came forth to revive it. How? By going into the fields, to the fairs and market places, to very disreputable places indeed, and to very vulgar people indeed [cheers]. And they revived religion; I say religion wants another revival in this country; and, I believe, religion must take a considerably different character from that which it now bears. We must begin with the people—I make it my duty to visit the working men of Birmingham, and they tell me that our preaching is technical, and that our talk is of chapel rents and pew rents. They begin with the church of England, and they show me their well-fed pastors and their well-filled pews; but there is no place for the poor man, or, if there is, he must have the middle mark of poverty; indeed, we can never clothe our charity children in this country, but we have a middle mark on them as the farmer on his sheep. They say, Well, the dissenters are nearly as bad—their religion consists of a set of technicalities which they cannot understand—nor can they understand the pride of some of the members of the church. One man told me that he had visited a chapel for many years, his wife was a member, and they were all kindness to her, would shake hands and inquire after her health, and do all those little kindnesses which make such an impression on the susceptible hearts of men; but because he had never joined the church they never spoke to him, but suffered him to go up and down the steps Sunday after Sunday: no shake of the hand was for him—no, he was not a member—he did not pay anything, was not one of the saints, and was therefore kept on the other side of the great gulf [hear, hear]. But how did Christ act? He was the friend of publicans and harlots—of the vulgar. He could speak to the commonest rabble the streets of Jerusalem afforded. I blame not our religious system; but I say we must not stop here [hear, hear]. This Home Mission of ours must be better attended to. You must make a great appeal to the people: if they do not come to you, go to them. In the early ages of Christianity, the preachers had to go to the people. In the middle ages the people came to the preachers. In this, the third manifestation, the preachers must go again to the people. Religion has been made a parallel line with the law of languages, instead of being the source and spring of everything that man does. We must make out, that you cannot do what you cannot do religiously; that you have no business to touch what you cannot touch religiously; and from my soul do I loathe that most hateful cant of all cants that are canted in this most canting world, which says, that Christian men may not meddle with politics [cheers]. He may meddle with it if he does righteousness. The prophet tells me, that the day will come when upon the horses' bells shall be written, "Holiness to the Lord;" and the apostle says, "Whether ye eat or drink, whatsoever ye do, do all to the glory of God." He means that everything is to be done in obedience to God. Surely, when I help to make the laws of the land I ought to be religious. I should carry my religion to the polling-booth, to the newspaper, to the literature, to everything. Mark what was written upon certain banners that were flourished in a procession in this town of yours a few years back. I quote them, not to approve of them; do not let me be mistaken here. It was written on them, "More bread and fewer bibles; more pigs and fewer parsons." That is not a thing to be laughed at, for it is highly significant. These words ought to be like the first smoke of a volcano, which tells what comes next. "More bread and fewer bibles:" what does it teach you? That you are too exclusive; that you care more for the souls of men than for their bodies, not imitating Jesus Christ, who, when the multitude had gone to hear him without their dinner, worked a miracle to supply them with bread for the body. I speak these things because they form the objections of working men to religion. They say, You have given us the bible, give us bread; you have given us righteousness in the chapel, give us righteousness in the shop; you have given us prayers at chapel, give us prayers that we may not be overworked and ground down by oppression [cheers]. Men of this spirit will not come to your chapels, and you must go to them. But they will not hear you unless you go with the heart of Christ—with the loving eye, and the open generous hand that he showed. I am not here to quarrel with the Foreign Missionary Society; but I wonder how it can command its £10,000 where we get only £1,000. He is as great a friend to foreign missions who endeavours to Christianise this land as he who goes abroad to promote them. Unless the fountain be clear, how can the streams be clear? What a curious spectacle the Chinese must have had when we took our religion with one hand and our war with the other [hear, hear]! The soldier was a Christian: the missionary was a Christian: the Bible came from a Christian country, and the sword and the cannon came from the same. We blew a flourish of soldiers' trumpets, to proclaim the coming of the Prince of Peace; a loud salvo of cannon awoke the Chinese to hear the sound heard of old, "Glory to God in the highest, on earth peace, and good will towards men!" [loud cries of "Hear, hear."] You went to Christianise the East Indies: how did you go? By military governors, by arms, by fights with a people that had never meddled with us—a harmless people that wanted nothing from us. We butchered them, we slew them, and, having baptised the Bible in the blood of these unoffending men, we strived to convert them to the religion of God [hear, hear]. You are making a fuss about the Maynooth grant: it is a bad thing, but when you put the objection on the right ground we will join you. So long as it is the vulgar "no-popery" cry we will have nothing to do with it. The clergy are awake; the old tin horn of bigotry is getting well blown. But did you ever speak out very loud against our supporting Romanism in Canada, and Hindooism in the east [hear, hear]? We have sent forth from this country streams pure and streams polluted: the pure stream was a little, little rill—the impure stream was one vast mass of corruption. Why? Because our political leaders are not religious—because, owing to the mistake of many well-meaning people, the laws of Jesus Christ have not found their way into the law-books of the nation. Who sent the armies that desolated the east? This country; not the people, however, but the government. It is not a government that makes a righteous people, but a righteous people that necessitates and makes a righteous government [cheers]. Every day that I live do I get more tired and sick of appealing to things above me for reform. I have learned out of prophecy that, when the world is to be converted, it is not by looking upwards, but downwards; it is not by going to the government, but by preaching to the people. you must get the people of the country holy and righteous before you can have the government a true reflex of them. We waste time in attacking this or the other specific evil. We are beginning to leave off looking to the magnates of the earth, and we take our stand upon the preaching of the gospel, getting men out of the pot-house, getting them temperate, sober, and intelligent; not by neglecting them, but by going to them and persuading them; not by drawing a broad gulf between those who are church members and those who are not; by setting the saint on such a high pinnacle as prevents him looking down to the sinner; but by making each saint do his work—by making him feel that he is the salt of Jesus Christ, by which the mass is to be leavened and purified [cheers]. I will close with one appeal. Do not get into the substitutionary system. You cannot get me to do your duty. If I work twelve hours, I am only doing my own duty [hear, hear, hear]. Thus, guinea subscriptions only do harm; you are buying a substitute, as they do in the militia. You may get a substitute there; but in God's great army—those who fight the noble battle of freedom and truth—there is no buying a man to do the work for you: you must each do something, or it will not be done. If you will visit the homes of the poor, better days will come upon you. If the thousands of professed Christians that are able to do it, would pay a visit per week to the homes of misery and poverty, a wonderful change would come over the land. If the thousand who are present would resolve to do it, there would be fifty-two thousand visits paid in the year to the neglected, degraded, and oppressed. Would not this change the face of things? Your visits should not be exclusively religious; that is, give them nothing but a sermon, nothing but prayer. Give them lessons in faith, and show it in action. Give them the bread they need; for Christ says, "Feed the hungry:" give them clothing, if they lack it; for Christ says, "Clothe the naked:" give them freedom, if they want it; for the Old Testament speaks nobly of those who stand up for the oppressed, who lift up a truthful testimony against unrighteousness and injustice, whether in high places or among the people. These are my reasons for supporting this Society. We must do as Luther, and Wesley, and Whitefield, did. You must go as men, and not as gentlemen [loud cheers]. We have seen visits paid to the homes of the poor, and the chair was too dirty for a genteel person to sit down; or the man's hand was too hard or too black for a gentleman to grasp it. If that is the spirit in which you go to the houses of the poor, I say, keep away, or you will make them stand up in the attitude of defiance. Men can be led where they cannot be driven. There is a certain obstinacy in most of us: lead us you may, but you cannot drive us an inch [cheers]. I honour him who knows how to be a gentleman among gentlemen, a man among men, a child among children, and can retain his manliness to the last. Break the poor man's loaf with him; take his pinch of salt with him; shake his hand warmly; inquire into his welfare; make out his work; doff that white hand for a moment; lay aside that perfume for a moment, if thou mayst but win his heart. His heart is won by the man who will sit down with him on his three-legged stool; who will share his dinner, with no fuss of condescension; but as man with man, brother with brother, and sinner with sinner. This do, and thy God shall give thee thy reward [loud cheers].

Mr Stovel, of Prescot street, said: I rise to second the resolution; to commend to your warmest affection and support the society whose interest we plead, and further to request that the just sentiments which have been delivered to you by previous speakers may be carefully retained and practically observed. I should be sorry to diminish in any way the effect of them upon your minds and hearts, and I would not add to them were it not that the resolution I have to second immediately connects itself with one or two practical observations at the present time. Let

us always remember that accuracy of judgment is necessary to consistency in action, and the retaining of any success that we may have acquired. We should let nothing at any time divert us from the ground defined by certain truth. In this, I think, we are in danger, partly because, during the last fifty years, we have been enabled steadily to advance in increased energy, and, also, in the multiplication of varied religious societies. Oft as we think of these, and oft as we are engaged in the glowing action to which they call us, we are accustomed to boast of our name, and feel exalted that we are brethren; and yet the resolution reminds us, and it is right that we should ever remember, that we are still the subjects of gross ignorance, of flagrant crimes, of awful moral maladies. We may with propriety send our missionaries to the east and to the west, to the north and to the south, for they need them; but perhaps it is well for us to consider on what data is to be determined the problem by which it shall be shown that a soul in Africa is worth more than a soul in England [cheers]—and that the saving of a soul in India is more important in itself, and more honouring to God, than the salvation of a soul at home [hear hear]. I would not, for it would be quite improper, throw a shade or damp upon Christian zeal in any department to which it may be directed by the God of heaven; but, whilst pursuing an object clearly consistent with his will in one department, we should be careful not to neglect another, as clearly consistent with his will, in another department. There is a certain pleasantness connected with the indulgence of the imagination, when circumstances of distress awaken sympathy and draw forth benevolent feeling on behalf of those objects that are separated from us by seas and distant continents. But it behoves us to remember that there is a great duty to be performed, as has justly been said, towards the individual whose incidents of poverty, ignorance, and ruin are presented to us around our own home [hear hear]. That these exist in almost every form, has been plainly shown by reports of parliament. These I refer to principally, to say, that, in my opinion, they are not to be taken as just data. In referring to them we must consider that a great political object has been sought in drawing them up. The facts have been overstated in many respects, scenes have been depicted that have not been realised on the spot, yet still, when all the discounts are taken from the motives that drew up the report, the ignorance and darkness of the land is immense, and call for the most devoted exertion. Perhaps it will be found, that, after all that can be said, the lower orders of the people are not the most degraded [cheers]. There is a certain coarseness about their vice; there is a more blundering habit of yielding to the grosser passions; their vices are not refined and highly wrought, any more than their characters; but neither is the darkness, nor any other habit of passion observable in the lower orders, half so disgusting and criminal in itself, as the cold-blooded policy which would blind the eyes of a nation to destruction, and secure unjust objects by the most deliberate and persevering falsehood [cheers]. One can easily pass by many of the features presented to us in such places as our lanes and streets. Ye need not go to the distant districts, rural or manufacturing; there are plenty of places in the towns of England in which vice is exhibited in a more refined and dreadful form. Take the deliberate purpose of burking an empire [loud cheers]. It is hard to find, in our language, words which may just hit off the precise feature of the things that transpire in the present time. Conversing with a brother, the other evening, it occurred to us, that if we were to lift the pall that hides the criminality of the polished race of these times, it would appal humanity [hear, hear]. The facts are more dreadful than words can convey. Think, if you can, what must be the effect of an exalted establishment, propped up by human law, bearing on its fingers the dew-drops or rain drops that professedly regenerate the heart and the spirit, from the throne down to the lowest subject [cheers]. You say that this is a trivial, childish error: be it so, if you please. It seems, however, to do a wrong against reason and Christianity. But what think you, when you see that same exalted, mitred priest, press the chalice, the elements of the sacrament, to the lips of a blaspheming ruler, and soothe his conscience as he departs with a curse to eternity? and spread this through all the grades of society, from the throne downward to the dunghill and the dust [cheers]. What canbe worse than this? Is there not a sublimate in crime when you consider that this is done in the name of Him whom we are bound to adore? [hear hear.] It is quite right to say that this Society deserves our support; yea, there is an awful pomp about its name, when the facts connected with the sphere of its labour are justly contemplated; and therefore it behoves us to remember not only the position which we occupy in the earth, but also the spirit that should be cherished in our labours. It is well that you send your missionaries to the east and to the west; let it not be forgotten, however, that at present we occupy the place of a nation which possesses an overcrowded population, and that we are pouring out our emigrants every day. Let it be remembered that every emigrant ship, with its crowded crew and cargo, does bear to the land of their future settlement either the truths of Christianity or the vices of a Christian nation [hear, hear]. It is for you to determine, by your action on the British people, the character of the nation that shall rise up there from our offshoots. Let it be remembered that every cargo of converted men shall be missionaries in the land where you send them; and that this is not an unimportant thought may be gathered from this fact—the English population have spread, and instead of carrying the regenerating influence of heaven's mercy, and the benefits of salvation, they have carried muskets, gunpowder, rum, slavery, and ultimately absolute annihilation [hear, hear, hear]. Is not this enough to rouse the spirits of men to the madness of Christian zeal, and call forth more than all the energies they possess? It is true we may take the advantages offered by the sphere of labour, and the mode of action, and descend as the Saviour did to the lowest walks of humanity, to sympathise with the poor man; and he is not to be envied, who can sit amid the smoothness of polished vice, and turn with disgust from the rough-hewn and native products of human ingenuity, that are to be found among the lower orders. That man is to be pitied for his taste, who loves polished crime better than rough-hewn virtue [cheers]. Let him be passed by in pity, Whilst you take the course defined in the labours of your Society, enter among the habitations of the poor, sit down with the peasant, the workman, the bargeman, who is ever presenting you with spheres of operation. To me it hath happened oftentimes to meet the different grades of society; and I never found a man so low, but that I could feel that he was a brother by my side [cheers]. There you may find the most exalted benevolence, the deepest-toned sympathy; there the greatest kindness glows. Mingle with it, associate with it, love it, and love it better too; and, while you do it, lean upon the God who is the God of the widow and the fatherless throughout all generations. By your truthfulness, your benevolence, and unreserved devotedness, commend the operations of your society to him, then you will have your labourers multiplied, his blessing will follow, your success will increase, and, above all, his name will be adored [loud cheers].

The resolution was then put and carried unanimously.

The collection was made, during which—

Mr AINSWORTH, of Oldham, addressed the assembly; but, from the noise occasioned by the collection, by parties retiring, and from the speaker turning round and addressing nearly all his observations to the chairman, it was impossible, with accuracy, to catch the purport of his remarks.

Mr BIGWOOD, of Exeter, rose to move—

"That the thanks of this meeting be presented to the treasurer, the other officers of the Society, and the committee, for their services during the past year; and that J. R. Bousfield, Esq., be the treasurer, that Mr S. J. Davis be the secretary, and that the following gentlemen be the committee for the year ensuing."

[Names read].

The speaker rendered himself, to a great extent, inaudible to a large part of the meeting, by turning his back upon them and addressing the chairman. We understood him to say, the Report testifies to the exertions and diligence of the committee during the past year, and they deserve our thanks. We have heard much this evening respecting the state of the country, but in such critical times an institution like this may be its salvation. The work which its agents have to perform, is of no slight character, and demands no little diligence and piety. They call for a manifestation of our sympathy while engaged in it. They carry on the work of apostles, and they must be distinguished by apostolic love. They must have sympathy with the spiritual condition of the people; they must care for their eternal welfare, and bring their minds under the influence of truth. They must go forth, not relying upon the aid of parliament, but leaning upon the arm of God. The reason why our efforts bear no proportion to those of the apostles is, that we lean too much on an arm of flesh. Your missionaries need courage. They require that spirit that enabled Peter to say, "Whether it is right to obey God rather than man, judge ye;" for they will be opposed by wealth and influence. I have no sympathy with the "no popery" cry which many persons are raising; but I have a dread of Puseyism in this country, and we must have men capable of encountering it. Let the missionaries, therefore, have your sympathies and prayers (cheers).

Mr ALLEN, of Alcester, briefly seconded the resolution, which was put and agreed to.

The Doxology having been sung, the benediction was pronounced, and the meeting separated.

BAPTIST IRISH SOCIETY.

THE annual meeting of this Society was held at Finsbury chapel, on Tuesday evening, the 29th ult. The attendance far exceeded that of last year, and great interest was evidently taken in the proceedings. The chair was occupied by J. WHITEHORNE, Esq.

The business having been commenced by singing and prayer,

The CHAIRMAN rose and said: You will hear the report of the addresses made to you by those who have kindly engaged to come forward and supply that information which, I am sure, will afford you gratification. I would merely venture to express my own warm interest in the Baptist Irish Society, and my hope that, in the midst of the efforts we are making, its peculiar importance will not only not be lost sight of, but that it will have due and adequate attention bestowed upon it. We all feel that it is of the greatest importance that efforts should be made to bring our own countrymen to the exercise of love towards, and confidence in, God, and obedience to his laws; but it is a fact, that certain times, certain connexion of circumstances, concur in demanding more than ordinary attention. Now it is manifest, that in Ireland we have an ecclesiastical system which we cannot but regard as unscriptural, highly erroneous, and full of evil to all who embrace it. I cannot but think, and I doubt not that this meeting will go with me in thinking, that it lies at the root of all the evils of which we hear so much in that country. It is true there are other causes in operation, but they are only incidental to that main one. Our chief business, however, is with the remedy to be applied. What is that? The answer is obvious: it is furnished by our agents, who are intimately acquainted with the people of that country. In the words of one of them, Philip Williams, it is the cross of Christ. The gospel is the great pacificator—the great purifier; and it has never failed. It is true, that after three centuries the church of England, in Ireland, has failed in bringing the people to a knowledge of the truth; but this has arisen from the inefficiency of that establishment, and not from the want of inherent power in the gospel. Let that be applied in all its purity and simplicity, free from the trammels that obscure its operations, and hinder its good effect; and I doubt not that great things will be seen as the result. To diffuse that gospel is the grand object we should have in view. You have agency fully adapted to carry on the work in the sphere in which they move. They are capable of addressing their fellow-men in their own language; they are untrammeled by any ecclesiastical system, and are ready to go to the darkest cabins of the land. It depends on yourselves, and on the Christian churches throughout this land, as to whether there shall be few or many of these agents employed; and I think that the word of God, and all experience, warrant the statement, that according to the number of agents engaged will be the amount of success [cheers].

Mr TRESTRAIL, the Secretary, then read the report, which consisted principally of extracts from the correspondence of the Society's agents in Ireland, and which showed that they had been steadily prosecuting their work through the past year. Not only had they not laboured in vain, but they were animated by brighter hopes than they had ever cherished before. A spirit of prayer had been poured out on the churches; they were increasingly united and active; and in nearly all, considerable additions had been made to their number. The contributions during the past year had been considerably augmented; and, though the debt of the Society had been increased, owing to the increase of agency—both schools, readers, and missionaries—which the committee could not avoid, and be faithful, as they conceived, to their trust; yet it was their privilege to announce, that there was an immediate prospect of this debt being reduced, at least one-half.

The TREASURER then presented his accounts, from which it appeared, that the expenditure amounted to £4,421 8s. 3d., leaving a balance against the Society of £1,904 10s. Towards meeting this sum, however, the Treasurer had a balance in hand of £129 13s. 6d., and a legacy had fallen in of £1,000.

Mr JONES, of Frome, rose to move:—

"That the report, an abstract of which has been read, be printed and circulated under the direction of the Committee. And this meeting desires most thankfully to acknowledge the hand of God in that measure of success which has attended the labours of the Society during the past year."

This Society has now existed for a great number of years, and it may be said that the circumstances of the land to which it relates have, from year to year, rendered its claims more urgent and imperative. It cannot be said of us, as of some parties in the state who are now compelled to grapple with the difficulties of Ireland, that we have for years past neglected the state of that country. But it may be affirmed that the Society whose anniversary is now taking place, and the societies of other denominations relating to the same scene of labour, are destined most assuredly to occupy a far larger place in the eyes of the Christian public, and to command a far larger share of Christian liberality, than hitherto has been the case. Let the feelings excited at the present meeting, and at others yet to be held, be as transient as they may, Ireland will press itself upon us in spite of our apathy. It is impossible not to foresee that, in a very few years, or perhaps in another year, the church of Christ in this land will be constrained to pour its agents into Ireland, and engage in the work with an energy more corresponding to that which it bestows on foreign scenes and missions [hear, hear]. It is impossible to advert to the contrast between the zeal manifested for Irish missions and the interest felt in foreign missions, without being ashamed of ourselves, and without being constrained to ask whether our efforts on behalf of foreign missions are not, in some degree, attributable to the distance of the field, and to the romantic imagination with which it may be invested. Ireland, however, undoubtedly unites almost every claim which can be conceived to excite Christians to energetic effort [cheers]. That land is so near us, and the intercourse with it is so complete, that its inhabitants may be regarded as a people belonging to our home mission. They are lying at our own shores, and they are entrusted in a more particular manner to our concern than those who are at a distance. If, in consequence of this proximity, we are more answerable before the bar of God for our brothers' souls, I cannot but think that we have much to answer for in regard to Ireland. Besides the fact that the land is so near, and that there is only a small proportion of the population differing from us in language, it may be asserted of Ireland, that its inhabitants are placed in as much danger as the very heathen themselves [hear, hear]. I imagine in this place we are not met to lend our faith to the assertions of those senators who regard the differences between Protestantism and Romanism as an affair of dogmas—as a little diversity of words—and as one by no means requiring the efforts we would make to convert the people from one faith to another. If that were the case, our own present duty would be compromised: the efforts and the designs of this Society ought instantly to be surrendered to silence and forgetfulness. Unless the peo-

ple of Ireland are in a state of danger—unless their souls are exposed to great and eternal condemnation—unless they are perishing for lack of true knowledge—what business have we there? I fancy there is something of a feeling rather assimilated to the notions that are now so current in our senate, that keeps the zeal of our churches down to the point at which, unhappily, it is placed. There can be no question that there may be, among the Roman Catholics, men such as Pascal and Fénélon, in whom the truth which is in the Romish church is sincerely believed and practically experienced; and the errors which, alas! accompany that truth are either privately explained away or lose their practical effect, and such minds are built truly upon the great and one foundation. But can this be asserted with regard to the millions of that unhappy land? Gladly would we believe that the progress of the spirit of inquiry—that the free perusal of the Word of God—that the continued investigation of truth, may ultimately bring that people, perhaps not by a direct conversion to Protestantism, but by this gradual approximation to a state as safe, and ultimately better, in its declared principles, as that of those eminent men whose names I have mentioned. But till we can believe that such is the case, how is it possible for us to refrain from efforts to rescue that people who are perishing as in a land where there is no vision. If the time should ever come when they shall adore the Saviour as the one means of salvation, and reduce saints to the level of the order; or, if the time should ever come when the sacrifice of the Cross shall be their confidence, and the sacrifice of the mass their distrust; if the time should ever arrive when we shall behold the practical influence of the love of Christ producing the holy fruits of Christian character, we shall then think it perfectly right to desist from our exertions, and to hail them as our brethren. But till we behold these indications of a change of heart, and a holding of the truth in righteousness, we must regard them, in spite of all the declarations made by the statesmen of our land, as in danger, and view the reformation as something more than a shadow [cheers]. Permit me to observe that the condition of the Irish people has, perhaps, called forth less of zeal because of the small success which has been accorded to the efforts of our Christian agents. I am acquainted with some who have closely observed the efforts of our agents in Ireland; they have visited their stations, and, from the smallness of the congregations assembled to hear them, they have returned, and felt as if nothing more could be done for Ireland. I cannot help thinking that these very persons themselves—some of them of highly superior intelligence—are persons that have not adverted to the true condition of the case in regard to that country. The nations of the earth are placed in a condition, morally, exceedingly diversified. There undoubtedly must be, in the conversion of each one mind, the miraculous, the supernatural influence of the Spirit of God; but that influence, we are taught to believe, takes place when the truth is preached, and when it comes into contact with the mind itself, and we are not permitted or authorised to expect that conversion takes place earlier. Now, in the approach to different people and different minds there may be a long series of preliminary states. In regard to the distant scenes of heathen missions, we may not have a miracle to enable us to approach the continent of India; nor can we expect a miracle to operate on the minds of our missionaries there in order to possess themselves with a language that shall give them a conveyance to the minds of the people; and there may be a third stage, in which they have to deal with certain circumstances and prejudices in the character, and temper, and habits of the people themselves. For instance, we have to cross the sea to the negro; but in the slave's mind we meet with nothing of the pride and prejudice which have filled the mind of the Jew and of the Papist with the conviction of the possession of an already acquired salvation. Then in India, where prejudice existed, there was greater difficulty and a longer delay than took place in the West Indies, because God wrought not a miracle along the path, but destined the only known instrumentality to come into contact with the mind itself. Precisely such is the condition of our fellow-creatures in Ireland. They are, indeed, in a state, intellectually and morally, that is still more barricaded against our missionaries than the people of almost any other nation visited by our missionaries. They are possessed of an absolute feeling that they already know the way of truth; for the most part they will not deign to listen to the doctrines of the gospel; they are withheld, as the Jew is, from coming into contact with the truth. Therefore, in the midst of all this, should we reckon upon the early harvest of the missions there? If the condition of Ireland be one in which the difficulties are appalling, there is reason for sustained effort, for deferred hopes, and for continued and energetic prayer, until, the truth having been brought to the hearing and intelligence of the people, the power of God meets us there. It will not meet us before we reach their hearts, and pour in upon them the stream of a pure language [cheers]. I trust the time is come when we shall look at this matter in a light more philosophical [hear]—when we shall regard the difficulties in a proper light—and when we shall not reckon upon the blessing of God till we have used the utmost extent of instrumentality placed in our hands. And shall we fail to carry forth with greater energy our resources into that land? Whatever may be the feeling of persons in this city, I can testify for one district, that zeal for Ireland is rising fast [loud cheers]. When the Secretary comes, we are not content with a few references to it at the close of our discourse, but we are compelled to have a public meeting, in which the spiritual claims of our Irish fellow-subjects are brought before us; and we are concerned to pray and feel, to contribute and expect, in this great cause [cheers]. If there be one people more than another, which, million for million, should most excite the sympathy of the Christian church after it quits its own shore, it must be the condition of that people who are destined as a nation to crumble to the dust, or to be the brightest gem in the diadem of the crown [loud cheers]. It is not statesmen who understand this subject—persons who profess liberal principles, or persons who never professed them till now, but who have been brought to sacrifice what were once their own principles, with a view to uphold their party in power [cheers]. They seem to have studied in vain some of the most instructive chapters in British history, but they do not understand them, nor do they understand us [cheers]. They think that, if they can pronounce some few thoughts with their own senatorial confidence, that we shall be passive at their feet and willing to surrender ourselves to them. But they will find that nonconformist courage, as well as nonconformist principle, is not dormant [cheers]. Let the majority of the country proceed. Let the petitions of the people be not simply cast under the table, but treated with contempt. Let the age come on when statesmen shall feel that they have a right to deal with their own principles, and treat the principles of millions whom they profess to represent, as matters of nought; the tide of intelligence and principle is rising, the tide of faith and confidence; and, in the name of our God, we will hope and pray for our country, for Ireland, and for the world; and if we are doomed to bear, we will bear patiently, but await the time when God shall work out deliverance [loud and long continued cheers].

Mr Brock, of Norwich, said:—I am extremely sorry, more than I can well describe, that I have not physical strength to follow up the string that our friend has been touching, and touching with so much power. My impression is, that he has just hit the right thing, from your responses to what he said in his closing remarks. I think those who have to speak will be wise if they keep hitting on that same string till the end of the meeting. We must not, however, quite forget—though it is only a peg upon which to hang our sentiments—the resolution [hear, hear]. I never saw anything more strictly and properly described as a report than the document which has been read. There is hardly a word of sentiment in it from the beginning to the end; and I should think no secretary ever drew up a report with half so much ease [laughter]. He cannot have had any trouble; there is scarcely anything of his there: a few words in the beginning, two or three links to connect passages of letters together, and then something at the end to finish it up [laughter and cheers]. But it is a report, literally and absolutely, of the proceedings of the Society during another year. I hope you will read it from end to end. The report speaks of new measures. Now we do not mean by that, that we are to discard the preaching of the gospel, or the reading of the scriptures, or any of the ordinary appliances to which the Society has been having recourse in time past. I apprehend that what we mean, is new modes of using old instrumentality [hear, hear]. And amongst other things, I hope there will be among the agents a much better class of men than we sometimes found formerly, and, in some instances, find now. I hope to see the time when the agents of the Society will be men that will not look down upon the Catholic with indifference, but treat him with fraternal and proper respect [continued cheering]. I hope to see the time when the phrase, the Baptist Irish Society, or, rather, the character of its agents, will be synonymous with being the friend of humanity, no matter what the religious belief has been; when there will be no toryism, no high-churchism, no bowing down to any ism; and no fear to speak out upon that most abominable of all modern abominations, the Irish Protestant church [loud cheers]. We have bad men in our pay, and bearing all the authority of our name, who have been too conservative, too careful, too prudent, ever to say a word connected with the facts about that establishment; and which I hold ought to have been proclaimed, with trumpet-tongue, to the ends of the earth. It would be part of my religion, if I were there, to declare that that is not Christianity—that those who occupy the Irish churches are the abettors of a system which, under the garb of Christianity, is the embodiment of the greatest tyranny and oppression this world has ever seen [loud cheers]. To come back to Mr Jones and his topic: we are living in strange times. I remember standing in this place, and having to try, in your name, to throw the shield over the Irish people, against the oppression of the powers that were; now, we are to throw the shield over the Irish people, as against the smiles and patronage of the powers that be [cheers]. When the Irish people were denounced, aliens in language, religion, and blood, if we had reason to lift up our voices on their behalf then, we have much more now [hear, hear]. I believe that much more damage will be done to them, if certain grace and favour, about which we have lately heard so much, should really and truly be bestowed. We stand in remarkable circumstances just now. Things are changing sides, and we hardly know whether there are any sides or not, or any colours. I never saw anything like the present state of things. Here are we, Protestant dissenters, trying to prevent the government from doing what they call, in their vocabulary, an act of civil and religious liberty [laughter]. The idea of Protestant dissenters being enemies against the government, as friends of civil and religious liberty, is the ninth wonder of the world [laughter]. Unless there was an explanation to be given of it, I do not know what strangers to us would understand; but the fact is, we are the friends of civil and religious liberty, and the men who have stolen that phrase are as much the enemies of it as they ever were [cheers]. What are they doing now? They are trying, under the garb of friends, and a donation obtained at our expense, to perpetuate the enormous injustice done to the Irish people, and to keep them bound in iron to the world's end. What should they do? The Irish people ask for most intelligible things: they ask for the removal of the Irish church—that is simple enough; they ask for fixity of tenure—a thing perfectly intelligible; they ask for righteous legislation—a thing a child may understand, and a fool, though he be a fool, may understand it [laughter and cheers]. But they do not give them what they ask for. On the contrary, they offer them what they declare they do not want; they come and give them, with extraordinary grace and favour, what they do not want. "It may be as well," say they, "to have it; there will be no harm done: we should like you to receive it" [continued laughter and cheers]. Why? Because they feel, as they imagine, that if they can bring the priests under the thumb, the priests will bring the people under the thumb; and so, instead of having a fair, honest, patriotic expression of the Irish tongue, the people will be gagged, and bound hand and foot, and prevented speaking out what they feel and what they demand [cheers]. That is the whole trick. Instead of being the enemies of civil and religious liberty, the upshot will show that we are its friends, though, for the time being, the phrase has been adopted by other parties [cheers]. But we are living in times when every man must look to his principles. I never was more thankful than when I was told that some of our brethren were cut adrift. I am not sure that some would admit that they are cut adrift; but I rejoice to think that many of the dissenters now feel that they have been cut adrift from all parties around—that they will stand connected with none of them, and that we are nearer the happy consummation of being clean from them all alike [loud cheers]. I hope no dissenters will ever go cap-in-hand to Lord John Russell again—a man who has declared, with regard to the Wesleyan body, what I know is not true, and who has written I know not what; but I know what he has said about us. He said, when trying to throw dirt on the voluntary principle—and he said it scornfully, and with evident intention to let down the voluntary principle, and its advocates at the same time—"The men who live to please, must please to live." That was said in his place in the House of Commons; in other words, that the dissenting ministers of the country, and all other voluntary ministers, are at the mercy of their people, for preaching what their people like, and withholding that which they know they do not like [hear, hear]. I stand in this body of protestant nonconformists, and I ask if that is the man to be called our leader? [cries of "No"]—if that is the man in whose wake we are to follow? for whom we are to canvass, and, when we have any great object in view, ask him to take it under his wing? [cries of "No," and loud cheers.] I hope we have got well clear of all parties, and that we shall have wisdom given us from above, never to connect ourselves with a party any more [loud cheers]. We are learning. There is popery besides papal Popery. We want great sifting; we have not got rid of half our chaff—of half our dross. There is amongst us that which, virtually and absolutely considered, is the bane of protestantism, the great obstacle to the advancement of the cause of Jesus Christ. It is high time for us to be jealous of our liberties, jealous of everything pertaining to priestcraft; to hold that we have one Master, Jesus Christ, and that all we are brethren [cheers]. Some of you have read, no doubt, "Ward's Ideal of a Christian Church," in which he says, he hates Protestantism more and more, that the Reformation was a badly-set limb, and so on. There is from the beginning to the end of certain publications, a continual tilt against Protestantism; I do not say what was the *animus* of the men who uttered such expressions, or what was their aim and object; nevertheless, I have some sympathy with them. I confess honestly, frown who may, and scold who may, that I have very considerable doubt as to the value of Protestantism, as Protestantism has been generally understood. What is it? A mere thing of accident. I believe that if you look with a careful eye upon the Reformation, apart from good, sound, Protestant nonconformists, you will perceive it has not been a thing of necessity, but of accident; not of principle, but of caprice [hear, hear]. It behoves every thoughtful man to look well to the meaning of the term Protestantism, in common vogue. I believe it will turn out differently from what we have thought it was, when we have been defending our Protestantism, and standing up against Popery in certain forms and shapes. I do believe, however, the difficulties we have met with have arisen from an utterly mistaken apprehension of what Protestantism is, and what the Reformation was. It was rather political than religious; the religion of that great event was accidental, not essential [hear, hear]. Let us look at it now that we are coming to these times of sifting and examination, and give up everything that cannot be found in the New Testament, and cannot be justified by it [cheers]. I sit down with entreating every one to look to his or her nonconforming principles. Ireland is a glorious topic upon which to inculcate a thorough illustration and revisal of all the principles we hold dear. They will bear examination [hear, hear]. If there be anything of the earth earthy, let it go [cheers]. Give up the dross, never mind who has inculcated it—who has bequeathed it. Let us stand up, and give up all the dross that has been added and super-

added by the wit and selfishness of men, and when we do that, God, even our own God, will bless us, and then, and I believe not till then, all the ends of the earth will see the salvation of our God [long-continued cheers].

The resolution was then put and carried unanimously.

Mr MURSELL, of Leicester, rose to move—

"That this meeting rejoices to observe the growing unity and zeal of the brethren and churches in Ireland—the deep sense of their dependence on the Holy Spirit for success, which pervades all their communications; and that these things—combined with the spirit of inquiry and desire for the word of God, now so prevalent among the people, the progress of social improvement, and the peculiar circumstances of the country at the present critical time—loudly demand augmented liberality, and more fervent prayer, that the committee may be enabled largely to increase the agency during the coming year."

I rise, at the request of the committee of the Baptist Irish Society, under a very deep sense of responsibility. If ever there was a time when it was necessary to combine prudence with zeal, and wisdom with indomitable courage, that time has come; when strange events are conspiring around us, and our principles are about to be submitted to the strictest test, when the policy of empires seems to be undergoing a change. The object of this Society has ever been most important; but it is surrounded, at the present crisis, with an interest somewhat adventitious. As evangelical dissenters I think we have not done our duty to the Irish [hear, hear]. We have sent forth to every part of the world men of God to preach among the heathen the unsearchable riches of Christ. We have done well. Our friends have gone to the plains of India, and have translated the Word of God, and their labours have become the admiration of the world. Our brethren have gone to the Western islands, and, under Divine Providence, have effected a mighty change [cheers]. We are now about to send forth our labourers as far as we can along the line of coast of Western Africa, to plunge into its deserts, to explore its vallies, and ascend its heights. "How beautiful upon the mountains are the feet of Him that bringeth glad tidings, that publisheth peace" [cheers]. These things ought we to have done, and not to have left the others undone [hear, hear]. We have had a few labourers in Ireland, we have had a few readers there, we have had a few schools there. We have had a most paltry annual contribution towards our Irish mission; and I cannot but think that it behoves the committee rather to inquire, in the first place, into the causes why our resources are so small, than look to the means by which they shall diminish these agents. I think that the blame lies in the churches with which we are identified. I hope that the time has come, when instead of £2,500—Baptists of England, and of the metropolis, blush!—£2,500 to evangelise Ireland: we shall have £10,000 or £12,000 a year [hear]. We must have agents to collect and labour, and these agents and gentlemen must be supported, and great expense must necessarily be incurred. Allow me to urge on all present, and those that may possibly come within our influence, to devise more liberal things for the Irish people [hear, hear]. We have been taught from high places that the time has come for conciliating Ireland. We have long been of that opinion, and this Society has acted upon it. Our object has been to promote, in the best sense of the word, a conciliation of that people. But that phrase, in the words of the statesman, means that the people should be rendered passive to his will; that they would be good enough to lie still, or sit still, or stand still, and not make any noise [laughter and cheers]. But that is not the object of this Society. We seek the conciliation of Ireland in a higher and a broader sense. The sources of the misery that pervades Ireland lie deeper than the most sagacious statesmen imagine. They lie, in my opinion, in that system of popery under which that country has so long groaned. While I do not sympathise with many in the grounds on which they now set themselves in opposition to popery, yet I would be anxious to guard myself against being supposed to cherish any love to that fearful system. While we take the ground on which we proceed, faithfully and fully, we should not forget the dreadful tendency of popery and the fearful consequences of any people coming under the thraldom of that terrible system which Christ is to consume with the breath of his lips, and the brightness of his coming [loud cheers]. My friend who preceded me, did not intend to convey a sentiment, which I think might, not justly, but incidentally, be gathered from what he said; namely, that there was no material difference, theologically, as to the doctrines maintained between the Romish and the English church [hear]. There is a wide difference between them; and whatever may may be said of the English church—and no one will suspect me of falling in love with her [laughter]—her theological tenets are vastly to be preferred to the system against which she protests. Let us do justice to the poor church of England—bad as she is [laughter]. But it will be our duty, in endeavouring to conciliate Ireland in the high evangelical sense to which I am referring, to take care that we adopt proper means, and that we pursue them; and, indeed, according to the terms of the resolution, we have been pursuing them, and pursuing them with success. It is only as you send forth men of large minds, of large heads—I do not mean great skulls, for there are sometimes large pates and very few brains in them—but I mean men of large minds and deep piety, and much of the unction of the Holy One resting upon them—men who will labour to save souls, and be ready to die for their salvation—who will labour from morning till night, and will then retire and say, "After all we have done, we are but unprofitable servants"—who will exert themselves to the utmost, leaning for success on the arm of divine grace—who will unfurl their banners, and inscribe on them the name of the Lord of Hosts. It is only as you send forth men of that class, that you can hope to undermine that system that has so long prevailed in Ireland [cheers]. However, statesmen have some other notions. It is not long since I traveled through a part of Ireland, as an invalid. In passing through that country as an invalid, I was now and then rendered perfectly melancholy. There were barracks rising—there were soldiers and baggage-waggons traveling from one station to another—there were strange-looking fortifications in all directions, with little fissures, through which to shoot at the poor people, when they were as still as lambs—there were armed policemen in all the villages and towns—in all their beautiful rivers and harbours, which you should all go and see, there were ships of war, and the country seemed to be under military rule. That was carrying out the saying of a statesman, that conciliation had been carried to the utmost limit [hear, hear]. In obedience to that, they stretched forth the strong arm of the law over a people that had not rebelled for a moment [laughter]. They had persisted in that course, and they now begin to feel that it is a ludicrous position for a country to be in, to have 40,000 soldiers wandering about, and no one to shoot at [laughter and cheers]. It has occurred to our statesmen lately, for we have some wise men at present, that it would be advisable to alter the course, and it is said that we must conciliate Ireland. I agree with them, and we all agree that it is advisable to conciliate Ireland. I would do justice to her. I would enlarge their commerce. I would carry railroads through the land. I would drain their bogs, throw the light of science among them, and maintain, from day to day, cordial intercourse with them. I would take away from them what some gentlemen think badly of, and what I have no fondness for, the old established church of Ireland [loud cheers]. If gentlemen would try such means as these, they would conciliate Ireland, and the thanksgiving of the people would ascend, like the noise of many waters; for they are the most grateful-hearted people under the canopy of heaven [cheers]. But, instead of that, we are to have an endowment of Maynooth—£30,000, that the priests may be better educated than they had been before. I have been at Maynooth—I have read *Dens' Theology*—let no one here read it—I have read the school books. I, therefore, know something about it—and I deem it to be a great evil—a monstrous evil—that people should be educated at all after the fashion that they are generally educated there [loud cries of "hear, hear"]. It is wrong that we should be made to pay at all for their education, and especially against our will. But Sir R. Peel, the most sagacious, enlightened, enlarged, and distinguished statesman that ever lived [laughter], knows what he is about. He no more thinks that it will conciliate Ireland than that it will set it on fire. But he thinks that, if he goes stealthily to work, bowing his way among dissenters, he shall be able, advancing one step after another, to enthrone the Popish religion; and we shall have two establishments instead of one ["hear, hear," and cheers]. I am sorry to say that that man of illustrious name, Lord John Russell, walks hand-in-hand with him; and I join most heartily with my friend here, Mr Brock, in beseeching dissenters never more to trust in that little gentleman, five feet a few inches high [loud and long-continued cheers]. I have long had an opinion respecting that gentleman—I believe him to be a most attached member of the established religion. I believe he sees that no outward movement of civil and religious liberty can be carried further without interfering with his beloved church; and such is his attachment to that church, that he would make its grave by her side [loud cheers, in which the conclusion of the sentence was lost]. He wishes to preserve his church, and to preserve it at all cost. Sir Robert Peel and he are coquetting, as if they were courting. And I believe that they intend soon to be married—and while these two distinguished men, leaders of parties, are about to combine for the express and undisguised purpose of paying the Catholic clergy, of establishing the catholic religion in Ireland, are we to stand by, and permit that to take place? [loud cries of "No, no," and cheers.] Are we, under any notion that it is wrong to meddle with politics? Perish the idea! Are we to suffer this dreadful system to incorporate itself amongst us, that its mildewed influence may come over our churches, congregations, and the rising youth of the nation at large, that Antichrist may be enthroned over the millions of these realms [cries of "No"]? No: in the name of liberty, and in the name of Him who is the Great Founder of our religion, and in the name, I am sure, of Protestant dissenters at large, I can say that that never shall be permitted to take place [cheers]. Though Lord J. Russell, and Sir Robert Peel, and all the lords of this realm should meet together, and attempt to establish Romanism in Ireland or in England, we will lift our voices, loud and strong; and there are no extremes, short of physical force, to which we will not go, to prevent so dreadful a calamity [immense cheering]. Whenever that event shall be attempted, we will surround, one and all of us, taking our children in our arms, the throne of our illustrious Sovereign; we will pour forth our petitions into her ears, and will, with all our loyalty, suitably prostrate ourselves before her; we will beseech her to interpose, till, by the prayers of a great, mighty, and eloquent people, she shall lift her sceptre, and, touching all establishments, be then Protestant or Roman in her dominions, shall say, with respect to Christianity, as identified with the state, "Loose it, and let it go free" [loud protracted cheering]. I have, however, no fear for the results personally. Though I would devote myself to the utmost to prevent the bill being carried, I shall not shed a tear when it is carried. I do not think that ultimately it will retard religion. I believe, that if they carry that measure, they will repent of it; that it will soon so shake the pillars of the old establishment, that it will come tumbling about their ears, and a voluntary church will arise, like a beautiful angel, singing anthems to heaven amidst the ruins. Are there gentlemen here, older than I am, or younger, connected with any dissenting denomination, whose hands are soiled by the *regium donum* [hear]? Is there any gentleman who dispenses that money; or any one who receives it? I beseech him, at this crisis, to rise and cleanse himself from this abomination [cheers]. I pray the Baptist denomination to set the example, and they may easily raise three times the paltry sum, for those who may need that aid, whether of the Baptist or Independent denomination [cheers].

Mr GOULD: I feel pleasure in addressing you for a few moments. I am anxious to take this opportunity of stating the opinions that are entert ined by myself and the majority of the Baptist ministers in Ireland, that it may set you right in your estimate of the men employed there, and that you may know that it is not from unwillingness to grant to the Catholics their rights that we stand out and protest against this grant to Maynooth. For one, I am willing to give to the Catholics every civil liberty which I claim for myself [hear]. The rights I maintain on my own behalf I am ready to maintain on their behalf; but the measure which her Majesty's government have recently proposed to the House of Commons is one that involves education, undoubtedly an excellent thing considering the influence the Catholic priests possess over seven millions of people. It is of immense importance that they should be thoroughly cultivated men, who can fully sympathise with the people, and who can bring to bear all their learning, resources, and cultivated powers on behalf of that people. This is the opinion which I entertain; for at present, throughout the dioceses of Ireland, there are men who are to be placed in any category rather than in that of well-cultivated priests. For this reason I do not sympathise with the cry you have heard—namely, that, if you educate the priests better, you will be evoking power against Protestantism. If we are to have a stand-up fight, let us have men whom it is worth while to conquer [cheers]—who will not retire till they are beaten. But if it is right that they should be educated on other grounds, we maintain that it is decidedly wrong that the government should educate them. We apply that principle, however, perhaps further than many of you would go. We say the dissenters have admitted the small end of the wedge by admitting parliamentary grants for education; and the grant to Maynooth is but a fair expansion of the principle, the driving in of the wedge further. But the endowment of an institution for educating priests is but the introduction of state-patronage and support in Ireland, where it is very well understood that it is such, and that the measure is put out as a feeler; and the Catholics well know that, if it is accepted, their priests will be ready to receive from the state whatever it will give them. Can any reasonable being imagine that these young men, who are to receive about £28 a year in Maynooth as students, will object to receive £100, £150, or £200 a year when they go out into the parishes of Ireland? It is necessary, therefore, that the dissenters should take this matter at the right time, at the commencement. Some of us in Ireland, who are Baptists, have not merely protested against the grant to Maynooth, but against the *regium donum* which is distributed to the Presbyterians [cheers]. It is true we have been looked upon coldly by some of them, but we have, nevertheless, protested against it, and accordingly the petitions from our leading congregations against the Maynooth grant have been based upon the principle that it is wrong in government to support any religious sect whatever [cheers]. These are principles which are distinctly averred—principles which even Baptist ministers, who are fond of walking arm-in-arm with a clergyman, have kept in the back ground, but principles which we are now determined to maintain, and upon the general acknowledgment of which, we believe, the happiness of Ireland depends. You will never get Romanists to cry out for the overthrow of the established church in Ireland, till they understand that it is wrong for any religion to be supported by the state; and you will never get them to raise their voice against that monstrous wrong, that cruel usurpation, that triple tyranny, which has been exercised over them through the church, till you send through the towns and villages men who are known for their dissenting principles—men who are not ashamed to stand forth and vindicate what they believe to be truth [cheers]. Let me say that the agents demanded by the Irish people, at the present time, are men who not merely feel the value of dissenting principles, but are so under the influence of love to Christ, that they shall be compelled to advocate what they believe to be the truth of God. You must have men who know the truth in order that they may preach it, and if you send them forth let them be accompanied by your prayers. It is no easy thing to protest against wrong in the very face of wrong. You ask, "How is it that more is not done?" You should be on the spot to see. You visit the Rhine, you visit Italy, but if you would visit the shores of the Emerald isle you would have an opportunity of seeing that is is no easy thing for a man there to stand forth and vindicate the opinions of Protestant dissenters. I rejoice to say that some of those men who have been recently appointed by this Society are men who can appreciate these things. If the Catholic priesthood be educated, then it behoves you to take care that you send better qualified men than you have hitherto done to meet them. Let it be a fair fight, and let us send the best men that England can produce, and

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they will have men fit to cope with them. The sons and daughters of Erin have stood by British soldiers in the hottest of the battle; but we now call upon you to go forth in a nobler warfare—a warfare which Christ presides over, the issue of which we cannot doubt, and whose success we anticipate, will introduce the happiness not only of Ireland, but of a large portion of the world [loud applause].

Mr KNIBB rose to support the resolution. I can assure you (he said) that I enter on the discussion involved in the resolution with the deepest feelings of delight, on behalf of that much degraded, oft-times-tried-to-be-destroyed people, whose interests we are this evening called to advocate. I have listened with intense delight to the glowing eloquence of him who moved the resolution, and when such men are found to advocate what is right, and such a response is given to them from British hearts, we need not fear the results. It would ill become me to take up your time in a long discussion of those principles which appear riveted in your inmost souls. The resolution refers to subjects not quite congenial to the tenor of the observations made; but we can easily pardon the speakers for digression when such great objects are to be secured, and such great principles discussed. It was my happiness, some years ago, to traverse through the length and breadth of Ireland, and I never shall forget the cordial sympathy and kind co-operation manifested there on behalf of the down-trodden slaves: nor shall I ever forget the feeling that then thrilled through my mind, when I saw that some of the Protestants in Ireland looked upon the Catholics just as planters looked upon their slaves [hear]. They appeared to have the same feelings of animosity towards them; and, I regret to say, that one or more of the agents of this Society then participated in the same feeling. It is therefore with much pleasure that I reiterate the words already expressed—viz., that in the selection of agents, not merely in Jamaica but in Ireland, you will look for an agent who will love men as men; who will love an individual because he is bone of his bone and flesh of his flesh; who can and who will go forth irrespective of creed and colour, and from the deep sympathy of his heart treat him as a fellow-man. I do sincerely rejoice that in this resolution there is a recognition of the fact, that there is a degree of anxiety and zeal manifesting itself in the churches of Ireland [cheers]. Fervently would I pray that the influences of the Holy Spirit may descend as Ireland is passing through the crisis to which reference has been made. Having discussed those principles connected with her welfare, let us retire and beseech the agency of that blessed Spirit who has, in former times, and can still, perform mighty wonders in making the wrath of man to praise him, while the remainder thereof he restrains [cheers]. I love my Irish fellow-subjects intensely, and I ardently desire that they may be liberated from every bondage, temporal and spiritual. If I could, I would break their every bond, civil and ecclesiastical. I would make them, if I could, as happy as we have made those in the islands from whence we come [cheers]. The day will arrive when they shall be all that we desire them to be; when God shall smile upon them in all the benevolence of his love. Go on to bless them; be not deterred by any obstacles; a little struggle now and then is very good for us; and however we may for a time be retarded in our objects, depend upon it, the day is coming when

> "The might with the right, and the truth shall be;
> And come what there may,
> To stand in their way,
> That day the world shall see."

[Loud cheers.]

Dr COX, having presented the Society with a donation of £2 2s., moved the following resolution—

"That this meeting perceives, with great pleasure, the improvement in the income of the Society, and rejoices in the prospect of its heavy debt being shortly considerably reduced; and, while tendering thanks to Robert Stock, Esq., as Treasurer, for his past services, begs him to continue them, and also nominates Mr Trestrail, as secretary, and the following gentlemen as the committee for the year ensuing, with power to fill up vacancies."

[Names read.]

C. ROBINSON, Esq., seconded the resolution, which was then put and carried.

The Doxology was then sung, and the meeting separated.

BIBLE TRANSLATION SOCIETY.

THE fifth annual meeting of this Institution was held at New Park Street chapel, on Wednesday evening, April 30th, and was very numerously attended by a most respectable auditory. The chair was taken by G. T. KEMP, Esq., the treasurer.

The proceedings having been commenced by singing, Mr FRANCIS engaged in pray r.

The CHAIRMAN then rose and said:—We have met this evening to celebrate the fifth anniversary of the Bible Translation Society; and, on such an occasion, it is not unusual to pass in review the events which we unite to advocate, and the principles on which we proceed. The great, the noble work in which we are engaged is, the translation and circulation of the holy scriptures — a work which we pursue in common with other societies; but we have one distinctive feature, and to that I will more particularly allude. Seeing that the committee have done me the honour to request me to take the office of Treasurer, I am now happy to give my cordial adhesion to the principles of this Society [hear]. This distinctive feature is, that we determine the translation in all possible cases; that we give the sense of the original, and not merely transfer the sound [hear]. This has been argued and well supported on philological principles; but it may suffice for present purposes to say that I feel it to be the incontestible dictate of common sense that we should do so. These are not the days in which to perpetuate indefinite, and especially mystical terms. Neither our Lord nor his apostles, I believe, used any terms in such a manner. The words and actions of our Lord, who was the light of the world, were alike illustrative and explanatory. The last supper with his disciples was a real and simple meal, though he made it commemorative of the great act of redemption [hear]. I doubt not that Josephus would satisfy you, as he has me, that John the Baptist administered ablution to the multitude that flocked to him; and this he did as a fit emblem of the purity of their bodies, and of repentance unto good works, to acknowledge which they followed him. In translating the records of this and similar events, our object should be to say what was done; and if, after that, any man, or any body of men, have the fearlessness, or, more charitably, the faith, to change the symbols, or to extend the use of them beyond their original application, or, as in some cases, to abolish the symbols altogether—be it so; that is an open course, and to their own master they stand or fall [hear, hear]. But after we have done our duty, responsibility is removed from the translator. I cannot but think that, in rendering a translation to the Persian or the Hindu, it would be wiser and better to say (if you cannot decide what John the Baptist really did say in such a case) washed, bathed, or even sprinkled, than to give them a word which to them has no meaning without a glossary [hear]. If you once introduce a mystical word, we shall have, as we have every-day evidence, some magical use attributed to it, and this, above all things, is to be avoided [hear, hear]. We have many of us supported, and I do not doubt shall continue to work with, those who may not carry out entirely our views; and, for my part, I should be grieved to separate from co-operation with those with whom in all things I cannot agree. Still, our most cordial efforts should be given to, and a special duty rests upon us that we should support most strenuously, that which seems especially to fall under our care and to our lot. The duty of the founders of this Institution was a painful one, in separating from those with whom they had laboured, and it is always an invidious one to enter a protest against the principles and practices of a large, by far the largest, part of the church; but it is a kind of protestantism which, I believe, is an honour in which many may be glad to associate with us in upholding, who, perhaps, look on us with some jealousy [hear, hear]. This protest has been raised; many contests have been passed through; but I believe that there is before us a series of peaceful, uninterrupted, and successful labours. I will now call on our indefatigable secretary, Dr Steane, to read the Report.

Dr STEANE then read that document. It stated that the correspondence of the American Foreign Bible Society showed the deep and augmenting interest which was taken in that country in the great cause in which this Society was embarked. The sum of £516 1s. 1d. had been received from thence in aid of the Sanscrit version, and an intention was intimated of further aid, in a short time, for the translations generally. In August last, the Bengalee Old Testament was brought to its completion; the New Testament had been previously finished. The process of revising the versions, though it was a tedious and less grateful part of the translator's work, was felt to be of the utmost importance. The severe and repeated revisions to which the Bengalee version had been already subjected, greatly contributed to confer upon it the acknowledged superiority it possessed. In the Hindostanee language, a new edition of the entire Testament, with references, had been published. Two other editions, one in the Arabic, the other in the Persian character, containing only the text, were in the press. In the Armenian language, the two editions of the New Testament, mentioned in the last report, had been published. The Sanscrit version was making satisfactory progress. The number of volumes printed during the year was as follows:—In Sanscrit, 2,500; in Armenian, 2,260; in Hindostanee, 26,500; in Bengalee, 23,500; making a total of 54,760. This, added to the number printed since the year 1838, made a grand total of 389,265 volumes! The committee had been enabled, during the year, to vote three several sums, of £500 each, in aid of the translations generally, and £100 to complete the sum of £1,500, required for the new Sanscrit version. The contributions received, in donations, annual subscriptions, and collections, exceeded those of last year by more than £300, and amounted to £1,926 2s.

The TREASURER then presented his accounts, from which it appeared that the receipts of the Society, during the last year, including a balance, at the commencement, of £75 10s. 7d., amounted to £2,572 13s. 8d.; the expenditure, to £2,541 2s. 7d.; leaving a balance in hand of £31 11s. 1d.

Mr BIGWOOD, of Exeter, moved the adoption of the report. We must all feel that such a report is indeed worthy of our reception, and that its circulation cannot but subserve the interests of this Society. To one part of that report we must all have listened with interest, namely, that the Society is taking an increasing hold on the affections and liberality of that denomination to which we belong. I am not a denominational man, in the strict sense of the term as some employ it; that is, I am not a strict communionist, nor do I think that our denomination should go before our Christianity; but still I rejoice that this Society is obtaining a larger amount of interest, and presenting stronger claims to our denomination, and that the friends in the country generally are supporting it more fully than they were wont to do. I was one of those, sir, who looked suspiciously on the formation of this Society. I felt that it would tend to loosen the interests of that society which was the only Catholic institution in our land, embracing all of all parties, and I felt that, by the formation of this Society, the Baptists would be, of necessity, compelled to withdraw themselves from association with other denominations in the circulation of the scriptures; and, on this account, till very recently, I have refused to subscribe to, or aid the Society whose claims are now presented to this meeting. But, on the visit of your agent, Mr Francis, to the city where I reside, and from conversations with him, I was led to believe that I might conscientiously belong to a committee of the British and Foreign Bible Society, and at the same time contribute to this, by means of which, what was wanting in the other might be accomplished [hear, hear]. And, upon this ground, whilst I would unite with that society in the general circulation of the scriptures, I would, at the same time, throw in my mite to this Society, in order that we may circulate the word of God whenever it is translated in that way which we think to be correct, and in accordance with God's will [cheers]. If it be right for the word of God to be circulated at all (of which every Christian will feel the importance), it is right that that word should be circulated translated in the best manner [hear, hear]. Whatever it is right for us to do in anything, whether it be with regard to civil, political, or other matters, it is right to do it in the best way, and more especially with regard to those things that are religious. And if we get a perfect translation of the word of God, it is that translation that it should be our aim to circulate. And the translations issued by this Society are especially worthy of our support in every consideration, because the translators endeavour to convey to the people, not only the meaning of *some* words and *some* parts of God's word, but the meaning of *every* word that is to be found in God's book and in *every* part of the revealed will of God [hear, hear]. It is on that ground, then, that I commend this Society to the sympathy and liberality of this meeting. There is one point which will enforce this; and that is, if God has thought fit to reveal anything to us, it should be our aim to make known that revelation to our fellow-men. If God has revealed it to us, it is of importance. It is not for us to say, with regard to any part of God's will, that that part of his will is unimportant [hear, hear]. Who are we, that we should take up a part of God's book, and say, that this part of his revelation we will attend to, but that part we will not—this point is important, but that is not [hear, hear]? Does not every part of God's will proceed from God himself? Is not all scripture written under the inspiration of God, and profitable for instruction, for warning, for counsel, to guide us in our course on earth, and to prepare us for heaven? And shall man, with his weak and puny intellect, pretend to say that one part of God's will may be shut out from view, may be buried or taken away, for it might just as well be taken away as not translated; that one part may be taken away and the other left, because they are important, but the one referred to is unimportant? Though we may help in circulating the word of God, upon the principle that a part is better than none, yet when we have the whole, we must circulate the whole [hear, hear]. Let us not be guilty of that robbery and impiety, but let us circulate it with every word translated, as we believe, rightly [cheers]. I scarcely know whether it is right to go so far into this question, but there is one other point that occurred to my mind, and that is, the idea of that word being translated, into other languages, as though it were possible for there to be a word that had no meaning, or as though it were likely that there should be in such a language as the Greek a term capable of having so many meanings [hear, hear]. It would be a strange thing if, in our English tongue, when referring to dipping, pouring, and sprinkling, we should use one and the same term. It would be rather remarkable; we should think our language a very poor and meagre one if we had only one word to express all those various acts [hear, hear]. And shall we suppose that the Greek language, much more copious than any other, containing words by which every variety of thought and difference of conception may be expressed; is it likely, that that language should only have one word to refer to these various acts; or, to put the supposition in a different point of view, if there were in the Greek language different words to express these different acts, and one word by which all these acts may be expressed, is it likely that He who spake as never man spake, that he who was endowed with the highest wisdom, and who came to give us a clear revelation of the way of salvation and of the will of God—is it likely that he should have taken the words least adapted to express the meaning that the Saviour intended to convey [hear, hear]? So that, even if it may be shown by our opponents that there is one word which may have all those different meanings, I ask whether it is likely that Jesus Christ would have chosen such a word? Would he not have taken a term that would have conveyed to us fully and clearly that act which he had appointed as an act by which we may testify our love to him, and show that we are his disciples [cheers]? But I have dwelt enough upon this. It is the circulation of the scriptures that we have in view. The circumstance that we circulate them with this word translated, and not transferred, is only one feature of this Society. The leading object in the formation of any society of this kind, is the circulation of the word of God; and this is an object which every Christian must have at heart: and every year must impress upon our minds more and more the importance of a full circulation of the word of God. The reason why we would have the word of God translated and circulated in different countries is, that it is represented to us in the scriptures as the instrument of regeneration. "Being born again," says the apostle Peter, "not of corruptible seed, but

of incorruptible, by the word of God, which liveth and abideth for ever." We heard this morning (and what we heard must have been in unison with all our feelings), that one way of prophesying is by preaching, and one way of prophesying is by circulating the scriptures; and we are to prophesy to the dry bones, and the dry bones are to be made to live, being quickened and regenerated by the incorruptible seed of the kingdom of God: and on this account we are anxious for the circulation of God's word. There is also one other point which must be of interest to every Christian. We are led, in the word of God, to anticipate the arrival of a period when all the kingdoms of this world shall become the kingdoms of our God, and of his Christ, and he shall reign for ever—when the word of the Lord shall have free course, and be abundantly glorified. That time has not yet come; there are many parts of the earth where the word of God has been already translated, but cannot be circulated; but whilst an all-wise Providence is preparing the way, he is at the same time preparing the word of God for a freedom of course which, in due time, he will open to it [cheers]. When the period shall arrive when all restraints upon religion shall be removed—when in every part of the world freedom of conscience shall be given, and freedom given to all mankind to serve God and do his will—by that time the importance of the work in which we are now engaged will appear; for then the word of God, translated into every language under the sun, will come forth from its comparative retirement, and wend its way throughout the world; and by its power and influence the inhabitants of the earth will be brought under the subjection of Christ, and he shall reign from sea to sea, and from the rivers unto the ends of the earth [cheers].

Dr STEANE, in announcing Mr G. H. DAVIS, of Bristol, as the seconder of the resolution, stated that he also was a convert to the principles of this Society.

Mr DAVIS: It is so indeed; and I feel that, in rising to advocate the cause of this Society, I am but doing an act of justice. From the time of its formation until very lately I confess I felt towards it, if not a spirit of opposition, at all events that very cold and chilling friendship which is, perhaps, more repulsive and more injurious than open opposition itself [hear, hear]. I sympathise in the observations that fell from my excellent friend Mr Bigwood. I had always been brought up to look upon the Bible Society as one of the noblest institutions of our land; and I acknowledge that, though she has acted by us rather—harshly shall I say?—at all events not with that maternal affection that we could have desired; yet still she is beautiful—she is doing a work that no other community could effect, and still, therefore, we are disposed to admire and to assist her [hear, hear]. But is not this a bible society for India [cheers]? Is it called the Bible Translation Society? Ought it not also to be called the Bible Distribution Society [cheers]? Are not our brethren engaged at their printing presses and in their studies? Are not others engaged in spreading the word of life? Have there not been fifty thousand copies of the sacred scriptures, or portions of the sacred scriptures, spread upon the continent of India during the last year [cheers]? And we are not only distributing the Bible, but the most correct copy of the scriptures with which we can furnish the mind of the east. We do not give the most correct copy of the scriptures that the prejudices of the people will permit us to offer, but the most correct copy that the fidelity of the translators will permit us to give [cheers]. And this seems to me the principle upon which we should ever act. But there was another ground of opposition to this Society, and which my friend has not referred to. I looked upon this as one part of our great Missionary Society. I found, as it appeared to me, that part of the report of our parent institution consisted of the whole report of the Bible Translation Society; I felt that there were many institutions brought before us—that they were growing up as thick as mushrooms—that we were constantly met by people complaining of the multiplicity of claims. I was anxious, if possible, that the societies should be amalgamated—that the calls should be reduced in number, in order that the contributions might be greater; and I thought that this, at least, might be spared in the shape of a new society. But second thoughts have seemed to convince me that though the work of the translator and of the missionary are kindred works, yet that the missionary and the translator are engaged in different tasks, and must be men of very different qualifications. We send forth the missionary to preach—we send him forth to come into daily intercourse with men; he must, therefore, be a man of eloquence, a man capable of expressing himself with facility, a man capable of taking advantage of every opening that may appear to be given him in his conversation with his fellow-creatures; whereas a translator must rather be a scholar, must be mighty in his studies, must be able to spend hours of diligent and arduous labour altogether removed from intercourse with his fellow men. As we look, then, upon the missionary and the translator as constituting two different classes, we think it but right that there should be two different institutions to bring the respective claims of both more fully before the minds of our churches. There appears to me to be the same difference between the missionary and the translator that there is between the soldier who wields the sword and the manufacturer who prepares it. The soldier may be very skilful with the weapon, and very powerful in his arm, but he may be utterly unequal to forming the iron, and then polishing it and preparing it for the work it will do. So, on the other hand, the manufacturer of that weapon might be a man rather timid in his heart, weak in his arm, and utterly unfitted to wield it when once it was made. Even so it is with those whom we send abroad. There are those fit to translate the holy scriptures—the sword of the Spirit—who are yet comparatively unfit to wield that sword when it is prepared; and there are others whose gifts are such, that though they may be comparatively inefficient as translators, yet as missionaries—as those who go to speak and teach the people the unsearchable riches of Christ—they are invaluable. Therefore, I am quite prepared to join a second institution in connexion with the Foreign Missionary Society. As to the number of societies, I find, so far as the friends in Bristol are concerned, that the more calls they have, the more they seem disposed to give [hear, hear]; and I cannot help thinking that that is the case with us all. I remember on one occasion, when I was disposed to pass the door at a collection, a brother minister said to me, "It is not wise to habituate yourself to pass the plate" [hear]. Really there was much in that thought; it is not wise to habituate ourselves, if we wish to cherish liberality, to pass by any institution. I am sure that the more we give the more we shall be disposed to give, for the cause of God. Is not the Bible, after all, a missionary of the very highest character? Are we not somewhat mistaken as to the meaning of the term, "Preaching the gospel?" Is it necessary that we should have a set discourse scrupulously divided into three parts, and then again formally subdivided according to the art of the speaker; or is it necessary that we should discourse for any given length of time in order to preach the gospel of Christ? Preaching the gospel is communicating to the minds of men the truth of the gospel, and whenever it is communicated, in that way the gospel is preached. I look upon the Irish reader, who goes from house to house, or who converses with the peasantry as he meets them in the field and by the way side, so that the truth is actually brought into contact with the Romanist mind of Ireland, though he may never deliver a discourse, though he is not only engaged in reading the Scriptures and speaking upon them, according to the best of his ability—as the true preacher to the Irish people, rather than others who, however admirable their gifts, are nevertheless, from the peculiar circumstances of the land, removed, in a very considerable measure, from the mind of the nation. So with respect to others in India. I conceive that those who go there, and who would read the Scriptures from house to house—who would instruct the people publicly—who would convey to their minds the truth of the gospel of Christ—are the true preachers of the gospel to the heathen. And is not the Bible itself a preacher? It addresses the eyes, and not the ears, but is it the less effective for that reason? It communicates its contents to the minds of those who read it, and surely it is the best of all preachers. It is a preacher that will live when others die; it is a preacher that fears no power, and is not afraid of heat; it is a preacher that will travel far, and feel no fatigue. It is taken by the pilgrims, who come from a great distance on their various pilgrimages to their idol gods, back to their homes. It is taken to places which our missionaries have never yet reached, and where the officers of the army have wandered to discover it. It is a preacher that will live, whatever may occur on the continent of India. We know not what may be, in the providence of God, the destinies of the British empire in connexion with its Indian possessions. We know that India has been given to us to try us, as to whether we will be faithful in the discharge of our duty towards it. We know the black catalogue of crime, for which those who have the ordering of affairs amongst us are responsible, in connexion with our Indian possessions. Let it be that the just retribution of God drives us thence, still if every living missionary be removed, you have left in that land thousands and myriads of missionaries, that will live and long do their work, when the good providence of God shall determine to act by that agency. We are told that seed retains its vital principle through long successive years. A mummy, brought here after the lapse of 2,000 years, grasped in its hand some corn. That hand was opened; that corn was sown; and there soon appeared the green blade, and then the full ear. The space of 2,000 years had not deprived those grains of their vitality. And is it not thus with the gospel of Christ in the scriptures of truth? Thousands and thousands of years may roll over India, but you have sown there a seed which, in the fulness of time, must spring up and bear fruit to the praise of God's glory. At all times, then, it is necessary to spread the Bible in India, but especially so at the present. We are informed that the whole Indian mind is in a state of fermentation; that the disciples of Satan have gone forth; that they are translating the works of Paine and other infidels; that they are endeavouring to spread them among the upper classes of Indian society, and are producing a very considerable effect. Is it not time, then, for us to be up and doing? If they furnish the poison, must we not prepare the antidote? Not only is the infidel at work, but Popery is doing its own work effectively on the Indian shores—the Popery which you are bound to sustain in the sister island; that Popery which is the most embittered of all, because it has gone thither, and is meeting your missionaries at every step. We are old-fashioned enough to believe that nothing but the Bible can resist the tide of papal principle which seems to have returned in again upon the nations of the earth, particularly upon our own. We are old-fashioned enough to believe that force will not avail. Infidel force has been tried, and tried in vain. We remember the times of Charles I., and the rebellion of '98, and we call to mind what was inflicted on Protestants [hear, hear]. We cannot forget that the retaliations were most fearful—that the blood of Irishmen has flowed, and that that blood was shed under the Protestant name, and for professedly Protestant purposes. But force has been of no avail [hear, hear]. We must look, therefore, to the Bible, and the Bible alone, to the principles of that book, and the spread of that book, as the best influences which are abroad in the earth [hear, hear]. Seeing, then, that the peculiar circumstances of India at this moment seem more especially to demand the distribution of the Scriptures, we would recommend this Society most earnestly to the heart and to the judgment, not only of those present, but to those of all the churches in our denomination. God evidently calls us to labour in India. The observations made on the past evening were worthy of all remembrance. It is true that the Spirit of God will only work as we come in contact with the minds of the people, but the mind of India is laid open to us. There is no part, from the Ganges to the Indus, from the Himalay mountains to Ceylon, where our missionaries may not go, where they are not received, and in which we cannot spread the truth of God [cheers]. As, therefore, these are the facts of the case; as the destitution is so fearful; as there is so little of gospel truth preached there; as it is impossible for the most romantic imagination to conceive the reality of the degradation and woe of India, arising from its superstition and idolatry, it is time to unite together all our efforts, and endeavour to pour in the resources of our united churches on that continent, that we may do what in us lies to bring the truth in contact with the Indian mind; and when we have done our work, there can be no doubt that the Lord God will remember his promise, and do his work. We cannot bring the truth into contact with the mind without bringing down the energies of the Holy Ghost in connexion with that truth, and so saving immortal souls [loud cheers].

Mr JONES, of Frome, moved—

"That this meeting is impressed with a lively sense of God's mercy in permitting Dr Yates and his associates to conduct the translation of his Holy Word into the Bengalee tongue, to its completion; and, while it offers its Christian congratulations to them on this happy event, takes occasion to express its earnest and prayerful desires that the same divine goodness may be further displayed in enabling them in like manner to complete the Sanscrit version."

There are several points of view in which the Bible Translation Society may be regarded. It may be regarded in its history, in its principles, in its labours, and in its prospects. This Society has a history which is in no small degree peculiar, and, to us Baptists, not to be forgotten [hear, hear]. When we advert to the circumstances in which it arose—when we think of the hard and unkind necessity which led to its formation, and the consequent isolation of the ground upon which we stand—it is impossible for us not to think that these are matters furnishing instruction that ought not to be lost upon us, either as individuals, or as a denomination. When we were refused by that Society, to whose formation, if not existence, the efforts of the Baptist mission in the East led—when we were refused by that institution, which identified itself by its grants with the translations of our first missionaries, and received as much back in lustre and commendation, as it gave to us in grants—when we were refused by that Society the small privilege of translating a small word—refused the right of conscience in the discharge of the most responsible and delicate service ever confided to the servants of Christ—when this denomination was in fact hindered in its efforts by the ungenerous interference of a denomination nearest in theological affinity with us [hear, hear], and which we never hindered, but have always loved [hear, hear]—when our translations were come to a stand, unless either our translators would sacrifice the best gem of piety, an upright conscience [cheers], or their denomination took them up—I ask what remained to our denomination but to rescue them from the hard alternative, and to say to them, "Brethren, we will bear you through in this matter [cheers]. Go on—translate the Word of God prayerfully, diligently, honestly, and completely, and trust to His blessing, and to our zeal in His cause that you shall not fail" [cheers]. It was under circumstances of this nature, to which I have thus briefly adverted, that this Society rose into existence. And the same necessity which compelled its formation, still compels its continuance [hear, hear]. No independent brother has gone to Earl street to retract the wish expressed, and to say, "Rescind that rule—let our Baptist brethren have the usual aid [hear, hear]; let them be permitted to translate the New Testament just as they think conscientiously it ought to be done." I have not heard that any one of them has had the generosity, or has reaped the repentance of going there to say, "Our brethren have been unkindly dealt with, and now let us recover them back again" [hear, hear]. Consequently, whatever reason existed for forming the Society, remains for its support. And I would say that, though we parted from the great and noble institution which at one time united all hands, we have not parted fully [hear, hear], and those who parted at all, did so "more in sorrow than in anger" [hear, hear]. At the same time, we cannot but feel that the ground we have taken is worthy—that we have reached the evolution of a great principle, and that we have taken a ground before the world which is worthy to be held to their view. Whilst proposing to translate this one word, we challenged, and do still challenge, our brethren to do the same [hear, hear]. We think that, as far as human instrumentality and diligence can go in translating—where we profess to translate, we should not leave one spot or shade to obscure and dim a single portion of the field of divine truth—that what we believe we understand, we ought also to communicate, of the truth

as it is in the sacred volume; and we have wondered much that our brethren of other denominations have not come forth and translated (hear, hear). This is the precise point, I think, to which we ought to try to bring them, if they were not so very hard to be brought to this issue. That would place the controversy upon a fair issue before God, and before India. Why have they note done this (hear, hear)? Have they not money? have they not men? have they not scholars (hear, hear)? Can they not issue from the newly-raised mint of interpretation in the *Congregational Magazine* (laughter and cheers) some terms that might be beautifully embodied in the language of India? Might they not say—and I cannot imagine what infatuation possesses them that they will not say—something or other respecting that strange word *baptizo* (hear, hear)—that they will not assert it means to sprinkle, invariably—nothing else than to sprinkle (hear)—or let them assert that it means to purify, invariably to purify—that it has a moral, or ceremonial, rather than a physical meaning. Let them take any ground, and we shall be very happy to see that there is decision about them ["Hear, hear," and laughter]. We shall honour them for their manliness and fidelity to their own convictions [hear]. But there is the point their conviction fails them—it is deficient—it will not come forward to meet and to sustain them in inserting, and embodying, and putting in a word that shall endure—a word denoting their own account of the meaning of that word [cheers]. Why, sir, if this were done, the world would be able to judge better between us; but as to an affair of this sort—as to imposing a glossary where they had intended a communication—as to putting a term which should be a construction of science, instead of a communication of knowledge—as to putting a term that should operate as a seal, instead of unsealing the meaning of the word of God—what have we to say to this matter? What, but that those whom, in argument, Providence means to ruin, have already been demented to a very great extent [laughter and cheers]. What course the controversy (for I cannot but believe it is a controversy), which is so intimately, but only incidentally, connected with our principles, may happen to take, I think is now less difficult to predict than it was some two years ago. The Congregational Lecture has done us some service ["Hear," and laughter]. Halley, like Chalmers, has sadly foiled the expectation of his friends [laughter]. I respect him for his manliness [hear, hear]. Baptists have not been wanting, nor have they been niggardly, of their admiration of his noble spirit and temper. He manifests in his work a chivalrous courtesy, and a chivalrous self-exposure [laughter], that are perfectly admirable, and infinitely delightful [continued laughter]. He seems to encrustate out of the chrysalis of pædo-baptism [laughter] His feet are come clean forth out of the power of the Abrahamic covenant; and I would say to him, with all respect, that although that course has been traveled before, no man ever stood in the position in which he is left [laughter and cheers]. His own brethren are ashamed of him; they will some day or other put him out of life as an anomaly of opinion which ought not to propagate its species [great laughter]. But he must, I am persuaded, give up what he retains, or he must recover what he gives up, and take his old stand again with his brethren. But whatever be the result, our position is a fair one [hear]. We take distinct and high ground. We place arguments before them and before the public, which they are open to refute, and especially by the word of God. In these translations, we go forth armed in no panoply, but that of light and honesty, fidelity and truth [cheers]. I say, the baptismal question has become connected with this Society rather incidentally than essentially. Because, if the Bible Society had refused its aid upon any other terms, and any other sentiment—if they had proposed to leave the shadow of a shade of doubt, where no doubt existed to the translator's mind, upon any point relating to Calvinism or Arminianism or what not, I imagine we should all have been prepared, and still are prepared, to assert the importance of our principles with regard to that, as with regard to the term *baptizo*. You have this evening heard of the extent of the circulation of the word of God by means of this Society—of the numbers of thousands of copies that have been contributed by the presses of our missionaries in the East Indies, and along that vast continent—of the improvement which their honesty, no less than their diligence, their piety, no less than their praise, must prompt them to make. You have heard of the successive versions they have been attempting again and again to improve, and of the consummation of an event which seemed so distant and so hopeless to the despairing heart of our brother Thomas. And, oh, could we but trace each volume, and mark its effects upon the minds of those who read it, and follow some individuals to whom God has blessed its communication, through the course of a changed life, to a triumphant death, and behold them welcomed before the throne of God in heaven, what a work should we see before us; and for the instrumentality of this Society we should have more abundant reason to be devoutly and earnestly grateful to God [cheers]. And if there are little difficulties that have arisen in the course of this Society—if our Independent brethren have shaken us off from the Bible Society, and have gained just the opportunity of a little annual reminiscence of this sort concerning their error, they have gained what they will no doubt value quite as much, a large access to the instrumentality previously employed, and to which, in its substance, I doubt not they wish well ["Hear," and cheers]. These are not times in which, in any spirit of ill humour, though we may always do it in a fearless way, we would hold up differences that have arisen between us. The present times and circumstances call upon us to join together; and I shall rejoice from my heart when that moment comes when our Independent brethren (for they are the only scholars, I have heard, that differ from the whole learned world besides upon this term), if they may not see that term as it ought to be seen, and as it was seen in ancient times, may come to take the same principle we do, to avow it, and to take it as their own ground, and honour the example we have set them [cheers]; and when this Bible Translation Society shall be succeeded by their Translation society; and thus a jubilee shall come, not quite together, but very nearly, as their Missionary societies have been. With these sentiments, I beg very cordially to move the resolution which I read. The speaker resumed his seat amidst considerable applause.

Mr J. Edwards, of Nottingham, in seconding the resolution, said:—It is the Bible that has convened us together; the best of all books, because it is the inspired word of God. If I could speak with the tongue of men and of angels, I could not adequately represent the value of the word of God. If we could command the view which John saw, when, in apocalyptic vision, he beheld the great company which could not be numbered, out of every nation and kindred and people and tongue, being made happy together, and could comprehend the joys that are realised, we could not adequately estimate the Bible as the source of all their bliss [hear, hear]. The knowledge which is derived from the oracles of God is, of all others, of the supremest importance. Its communications respecting the perfections of the God who made us, the condition to which sin has reduced us, the method by which God has provided for our redemption, the obligations that devolve upon us as dwellers here and candidates for eternity, show to us its precise adaptation to our circumstances. It is well known that the light which the mightiest efforts of unassisted reason and the most approved and applauded systems of human science, have shed upon this great and momentous subject, are darkness itself, in comparison with the divine light diffused from the oracles of God. It is the sole prerogative of the book which we propose to circulate among the benighted heathen, to make men wise unto salvation. It is worthy of all acceptation, because its design is thus completed; and this is the book which, with a liberality which itself inspires, you are assembled to distribute for the healing of the nations. This object associates you with all that is sublime in that scheme which occupied the Divine attention from the past eternity, and invests you with the dignity of being workers together with God. These objects associate you immediately with that great moral conflict that is now being carried forward in the world between the abettors of error and the advocates of truth, and which ensures to you the honours of a mighty and eternal triumph. You are engaged in a conflict in which all the saints who preceded you were involved when they were on the earth, and in which all the disciples of the Saviour who shall succeed you must engage when they are upon the earth, and which shall be continued until the complete and final victory over sin and the devil shall be won, and the voice shall be heard which vibrated in the ears of John, in the Apocalypse, crying, in language that shall circulate throughout the wide illimitable dwelling-places of the redeemed, "Hallelujah! for the Lord God Omnipotent reigneth. The kingdoms of this world have become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever" [hear, hear]. The great principle, therefore—the great object of this society—must commend itself to every man who loves the Saviour, and who is anxious for the salvation of men. The fidelity with which this Society adheres to the entire and complete translation of the scriptures which this Society distributes, is another point which must commend it to every enlightened and faithful mind. Much has been said on the subject of accommodating the word of God to the prejudices of parties on whom it is to be conferred. Now, it appears to me that it is very difficult indeed to decide, to the satisfaction of a generous mind, the question where this matter is to find a limit: what are the prejudices to be met; and what are those to be disregarded. Some time ago the great and noble institution to which reference has been made circulated the Apocrypha in connexion with the inspired volume, because certain parties had been educated in the faith of the Apocrypha; and, in order to meet their circumstances, it was thought advisable to put the Apocrypha between the Old and New Testament. Now, there is to me an extreme of charity, if it can be so called—a grand mistake in that mode of procedure; and an instance occurs to my mind which I will mention, illustrating the effect of this sort of treatment of the word of God. One afternoon, calling on a family in Yorkshire, I found the head of it reading in the Apocrypha. I said—"I am surprised to find you thus engaged on the Lord's day." He looked surprised, and said, "Why?" I replied, "You are reading the Apocrypha." "Oh," he said, "it is very good reading." "But you are aware it is not the word of God?" "No," he said, "I am not aware of it: I believe it is the Bible, for it is a part of the Bible" [laughter]. And such was the reverence of that man for everything that bore the sanction of the Bible, that it appeared to me that, if Robinson Crusoe or Gulliver's Travels had been bound up within the covers of the Bible, he would have read it alternately with Tobit and Bel and the Dragon, as a devotional exercise on the Sabbath afternoon [laughter]. If you admit a principle of this kind, there are the circumstances of the heathen to be taken into consideration. The Hindoos have been educated in the faith of the Shasters, the Mohammedans in the faith of the Koran, and the Chinese in the faith of Fuh; and we must go abroad and inquire into the prejudices of the people to whom we are communicating the word of God. It must be evident, as it appears to me, that this is false ground, and will not bear the examination of devout and upright minds. But as it regards the particular prejudices to which reference has been more particularly made, I myself am not very fond of going into that matter upon the question of pædobaptism. They say that we should consult the kindly prejudices of pædobaptists. I am willing to do so; but one good turn deserves another [hear, hear]. I think it is due to us that they should consult our prejudices. They have been educated in the faith of pædobaptism, and peace be with them. We have been educated in the prejudices of anti-pædobaptism. Now, if we concede to them the privilege of things as they please, all we wanted from them was, that we might discharge the weight of obligation which we felt to rest upon us as the disciples and servants of Christ. I think it is a matter of very deep importance that conscience should be consulted in the circulation of the scriptures. A man who gives the Bible gives the fruit of the tree of life, and he should be careful that he has nothing to do with the apples of Sodom when he is distributing the fruit of the tree of life. A man who is engaged in distributing to the people the Bible is giving them the balm of Gilead, given by the Physician of heaven, and he should be careful that he does not mix with it the juice of hemlock. He is engaged in opening the fountain of life to a dying world, and he should be careful that he does not permit it to be dashed with the pernicious elements of heresy. He is unveiling the wells of salvation, and he should be careful that, by no agency or interference of his own, those wells of salvation be turned into the source of disease and spiritual death [cheers]. It appears to me to be a matter of supreme importance that they should be given in all their integrity for the enlightening and healing of the nations. Now, I have never had any scruples about this matter, and, therefore, I have no difficulty about being converted to any society whose great object is to give circulation and translation to the word of God, in all its integrity, and without association, or word of note or comment. But I have thought proper to say, in the prosecution of this work, it is important that we should attend to it in a right spirit. Much depends on the manner in which a work is prosecuted. It is assumed that all who love the Saviour should be engaged in this work. The times are full of activity. Everything is at work—all kinds of principles and all sorts of parties are in full operation; but we must work, and work on right principles. We have no idea of physical effort in relation to civil government. We do not appeal to coercion, to the sword, or state endowments, in the maintenance or extension of our cause [cheers]. We believe there is, in the religion of Christ, the power which will provide for its own promulgation to the world, and by that principle we stand or fall. We consider also that it is requisite, in the prosecution of this enterprise, that there should be very much of prayer. I fear that this most solemn obligation is scarcely recognised as it should be by the active men of the age. We must go back to the days of the apostles for the example by which we should be regulated, and for the precepts which should influence us in this work. The apostle of the Gentiles said, "Brethren, pray for us that the word of the Lord may have free course and be glorified." But men have arisen in these modern days who tell us that prayer is simply instrumental in harmonising the human mind with the laws of God, as they are fixed for the regulation of the material and the moral world, and that it has nothing to do with the production of positive blessings. But the parties who make these assertions seem to overlook two great principles in relation to the subject about which they wrote. In the first place, the assertion they make is not new. The model of prayer which is usually called "The Lord's Prayer" teaches this fact, that it is in the very nature of prayer to harmonise man's will with the will of God—"Thy will be done on earth as it is in heaven." Then there is nothing new in that. It must be remembered that the great moral Governor conducts the administration of the universe. Though the laws are fixed, yet they are not so fixed as to be beyond his control, otherwise we should be led to the conclusion that the King of kings and the Lord of lords has no volition as to the way in which his own administration shall be conducted, and this is the absurd extreme to which we are to be led by the philosophy of the men who would be wise above what is written [hear, hear]. Then there is this other fact concealed or overlooked in the statement to which I have referred—namely, that the institution of prayer is a divine law, just as much as any other law by which God conducts his administration. It is as much a divine law that the presentation of acceptable prayer shall be accompanied with the bestowment of a proportionate blessing, as it is that fire shall burn; that the earth shall perform an annual and a diurnal revolution; that water should flow to its level; that it should be congealed into ice, or expanded into vapour, in certain conditions of the atmosphere. He who fixed the great luminaries in the firmament, and commanded them to be signs of the seasons, and days, and years, has spoken of the law of prayer in these terms:—"Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you:" and his divinely inspired servant, in reference to the great object we have in view, said, "Pray for us that the word of the Lord may have free course, and be glorified." If we had more prayer, I am satisfied we should have more success. Let us, then, devote the energy of prayer,

the energy of effort, to the great cause with which we are identified [cheers]. Then, I may add, remember the benefits you are proposing to confer. It has been asked by infidels in a scowling way, what good has the Bible done for men? It is one of the fatalisms of the system that they should ask the question, for the briefest reply must prove fatal to their cause. The object, however, is not to gain information, but to confound an opponent. If an ignoramus should ask what is the use of the sun in the firmament, an intelligent man might be at a loss to give an instant reply, for so many would present themselves to his mind. If he were to say that without it the world would be as complete a chaos as the mind that dictated the question, he would have met the man as he ought to be met (hear). What the sun is in the world of nature, the Bible is in the moral world; it is the light of the world, giving light to them that sit in darkness and the shadow of death. The very first principle which the word of God recognises, in regard to the human family, is of immense importance, if we would find out the condition of men—"God hath made of one blood all the nations of men for to dwell on all the face of the earth." The first principle of the Bible is in harmony with this—"Do unto others as ye would that others should do unto you." If this principle were recognised and acted upon throughout any society, then the effect would be that the will of God would be done on earth as it is in heaven, and earth would resemble heaven. We are, therefore, meditating the transformation of a fallen world into a resemblance to the celestial world, by circulating the entire and complete word of God. In carrying out this object, there must be a manifestation of a generous spirit, and this will lead you to the collection. There are persons who think that it is indelicate to speak of money at a public meeting, and especially in connexion with religion; but I never had any sympathy with the spirit that dictates that remark. The sacred writers never hesitated to refer to a matter of this kind. In the 72nd Psalm, that beautiful composition in which the Redeemer is pourtrayed as the King of Zion, and the benevolent and genial influence of his rule over the human race is so admirably described, it is said, "He shall live, and to him shall be given of the gold of Sheba; prayer, also, shall be made for him continually; and daily shall he be praised" [cheers]. There you perceive the mediatorial reign of Christ, and the devotion of his saints in their prayers and praises are immediately associated with the gold of Sheba. So you remember, in the time of our Lord, when he observed the congregation at Jerusalem, there was a collection on that occasion, and there was a female passing into the assembly, perhaps unnoticed by others, but our Lord noticed her conduct. She contributed; it was a small amount; but it was a distinguished contribution, for she gave her all. A short time ago, in the course of a collection for the missionary cause, I received, at the table, a note, addressed to me, containing a farthing, and there was a very long, eloquent, account of the mite of the widow. This person seemed to be in the position of the widow, at least, in the account she gave, and expected to have the widow's reward. But the fact is, it was not what the female gave that constituted its value, but the state of her finances after the collection was made; and those who wish to realise the reward she secured, must not estimate the act by what they give, but by the state of their finances after they have contributed. She gave her all, and, if you would possess her reward, you must not take any money with you out of this chapel to-night [laughter and cheers].

Dr SHARPE, Boston, U.S., in supporting the resolution said:—Two of our brethren have made something of a public confession, and have related their conversion. I do not know that they incurred very great guilt; I confess that I admire their lingering attachment to that noble institution—the British and Foreign Bible Society, and their reluctance to leave it. They probably will not be the less faithful and devoted servants in promoting the interests of this institution, because they were some time before they could become attached to it. Coming from the United States, where the American and Foreign Bible Society was established some years ago, allow me just to say that it was with deep and painful regret that the brethren who had long co-operated with the American Bible Society felt it their duty to leave it, at least to a certain extent. It arose from the fact, that they were not permitted, as they believed, to give a faithful and full translation of the word of God in the languages in which our missionaries were preaching the gospel. There was such a strong feeling of attachment to the Society that had existed several years, that many left it with the same kind of reluctance that the brethren who have spoken this evening left the British and Foreign Bible Society. I confess, that for myself, in order that I may make no mistake, I belong to both societies ["Hear, hear," and cheers]. There never was a question, on the part of any of our brethren, members of the Foreign Missionary board, in regard to what should be the character of the translation. It was always their purpose and their determination that the translation should receive the patronage of our Foreign Missionary Society, where there was not a faithful version in regard to all matters, leaving it to the fidelity and intelligence of the missionaries; and that was the feeling and sentiment of your respected Chairman. There were many who felt a strong attachment to the parent Society, or, if you please, to the American Bible Society. I confess there are circumstances connected with the coming together of Christians of different names that have a very happy influence. It is one of the societies, in regard to which we all profess to receive our views from the word of God, and therefore, one of the societies in which Christians of different names can unite. Circumstances, however, justified, in the opinion of the brethren, the formation of a new society; and while we thus labour, and carefully maintain, and are determined, that no version shall be made where the word shall be transferred, if there be another word that gives the just idea—at the same time, I trust we shall cherish a kind spirit for a society that is doing a great deal of good, although they may not do it just in the way that we might wish [hear, hear]. God has been pleased to bless the operations of the Society with which I stand connected, and from which you have received some little aid. I feel happy in sustaining the resolution with regard to brother Yates. I had the honour of receiving him to my house when he was on his way to his native land some years ago [hear, hear]. I know, from the simplicity of his character, and the purity of his purposes, and his true and solid learning, that the greatest reliance may be placed on any version he shall send out to the world. I have not the least question that the versions under the revision of William Yates, are among the best that have ever been presented to the heathen world. I pray that God may bless you in this work. There are one or two considerations I will suggest. I trust that friends will come forward to sustain the translation of the sacred scriptures in distant languages, because, as one of my brethren remarked, the word of God is the instrument of man's conversion; it is the means that God has been pleased to employ for the salvation of sinners ["Hear," and cheers]. "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." You may send missionaries, they may prove unfaithful, but if you give the heathen the true word of God, then you are sure they have a light which, if the people receive it, will be the instrument, through the Spirit, of their regeneration, and their progress in sanctification. There is another consideration that may encourage you to go on in regard to this object, that is, that the living voice accompanies the truth of God; this is of great importance. I have often admired the expression in one of the Evangelists, that John the Baptist was the voice of one crying in the wilderness. It is not enough for men to have the word of God. In some solitary instances, men have been converted by the instrumentality of the word without the living voice; but it is the living voice illustrating and enforcing the truth of that word, making an appeal to the conscience, that God has been pleased to bless in bringing men to a saving knowledge of himself. You have the ministers of the gospel that go with the book in their hand—as Bunyan represents the evangelist—with the best of books in their hand, explaining its truths, and enforcing them on the consciences of their hearers, and the Spirit of God makes this effectual to their conversion. I pray that your labours may be blessed of Heaven [cheers].

The resolution was then put, and carried unanimously.

Mr P. SAFFERY moved the re-appointment of the officers and committee of the Society. I have great pleasure, he said, in moving that resolution. I hope the gentlemen you appoint will employ the agents that have heretofore been engaged; and I shall be glad if you can increase the advocates of the Society to collect funds for it during the next twelve months. Some of the preceding speakers have alluded to their conversion. I have a deep conviction that there are many more brethren that need to be converted, but I am anxious that that should take place not merely among brethren belonging to our own denomination, but to other bodies [hear, hear]. This is not an impossible thing, and I will give you two facts to illustrate it. In traveling, I passed near the residence of a clergyman of the church of England: I resolved to wait upon him, and to ask for a subscription for the Baptist Missionary Society. The moment I announced the object of my call, he replied, "I shall not give you a farthing; I exceedingly disapprove of the course your denomination has taken in reference to the formation of the Bible Translation Society." I inquired whether he really understood the question at issue between us and the Bible Society. He answered, "I believe I do;" and then he proceeded to give me an account which showed me that he knew nothing about it [laughter]. I then said, "Will you allow me just to ask you two or three questions? In the first place, do you think, when the word of God was given, terms were employed to which a definite and distinct meaning was attached?" "Certainly I do." "Do you believe that it is the duty of a translator to give what he believes to be the mind of the Spirit of God in the translation he makes?" "Most certainly I do?" "That is all our translators have done, and nothing more;" and after a little further conversation he said to me, "I see you deserve to be honoured and respected for the course you have taken, and not to be blamed." He moreover said, "If I had twenty children—for I believe you are right on the subject—I would not baptise one of them" [cheers]. I left him entertaining a friendly feeling to the Missionary Society, and promising that he would give me a contribution to the missionary operations on the continent of India [cheers]. I called some time after that, in another town, upon a gentleman who looked at me in the most repulsive manner when I made application for the Mission. He said, "I have no money for you; and if I had any to spare, it would be withheld." I then observed, "You have an objection to the Society?" He said, "I have a great objection; your conduct has been most dishonourable." I inquired if he would tell me in what way, to which he replied, "I am busy." "I am exceedingly sorry you are busy; I will call in an hour's time." "I shall be busy all day." "Then I will call to-morrow." "I shall be busy to-morrow." "Then I will wait till the next day." "I shall be busy all this week." I then said, "Between man and man it is considered dishonourable to bring a charge and not to sustain it, if possible. I hold that you are bound, by every principle of honour, to say nothing of Christianity, to tell me what are your objections against the Baptist Missionary Society; and, therefore, if I remain a week, I will not leave till I have had an explanation" [cheers]. The result was, that he appointed the next morning to see me, when, among other things, he said, "I understand that the Bible Society made all the translations into the different languages of the east, and you have been pirating them, and altering them" [laughter]. I asked where he got the information, and he declined to tell me. I pressed him earnestly, but I could not get it out of him, though I have a strong suspicion that I know the source whence it came. However, the result was this, that he listened to the explanation I gave, and said, "I have made a declaration that I would not give you any money, and I cannot do it; but there is my brother, who has heard the explanation, and I dare say he will [cheers]. You may call on such and such of my relatives; I shall see them to-night; I shall say nothing to hinder them giving; and if you come to this town again I will aid you" [hear, hear]. There are several other facts which I could mention, that go to prove that others, besides Baptist ministers, may be converted to support the Society, if the Committee will continue the efficient agency that has been employed during the past year. My brother Davis, and others, made some interesting references to the state of India—to the fact that Popery is putting forth all its efforts, that infidelity is making efforts there, that the Mohammedans are beginning to inquire, that the Hindoos are seeking after the scriptures. All these statements I should have illustrated, had time permitted, by facts that have come to my knowledge; but when our friends were speaking I was reminded of a passage of the eloquent Sheridan, who said, "Give the ministers a corrupt House of Lords, a servile House of Commons, with the key of the treasury, and the patronage of the Crown; but give me the liberty of the press, and with this mighty engine, I will overthrow the evils of corruption and establish the fair and original form of the constitution upon their ruins." Transfer this to India; give to the god of this world all the advantage he may derive from the efforts of those who would sustain the system of error; and give to me the free and the enlightened circulation of faithfully translated versions of the scriptures, and with this mighty engine I will overthrow every superstition, and upon the ruins will establish the fair and original form of Christianity (cheers).

Mr D. GRIFFITH, theological tutor of Accrington College, in seconding the resolution, said: I love your Society because it is a denominational one, and I love it because it is not a sectarian one. A friend of mine, who was in the meeting just now, about nine or ten days since, at a public meeting in Manchester, referred to the subject of strict communion, and he encouraged the people to adhere most strenuously to that principle. I had to speak after him. I am an open communionist, but still a thorough Baptist, and I said it was only little men that quarreled on little points, and especially it was only little men that divided on them. Mr Edwards has referred to Gulliver's travels. Now he is a classical author of mine, and I frequently borrow illustrations from him (laughter). Gulliver tells us that there were two great factions in Lilliput. You know the historian tells us that twelve of the little Lilliputs gambled on his face, as the same time; and he actually put six into his waistcoat pocket (laughter). In that great empire there were two great factions. The principle on which the factions were founded was this—a difference of opinion as to which end of the egg should be cut at the breakfast table, whether the narrow or the broad end, and the two factions were designated the "big ends" and the "little ends." Now my moral is, that it is only little men that will quarrel and divide upon little things. I like your Society; I love it, as I have said, because it is a denominational one, but if it had anything sectarian in it, I would not ally myself with it at all (hear). I very much rejoice in the zeal with which you engage in the translation of the scriptures because revealed truth is more liable to be destroyed than any other truth. You cannot destroy the records of natural truth, but you may destroy even the documents of revealed truth. Natural theology and revealed theology, natural religion and revealed religion, are identified, to a certain extent; both may be corrupted, and both may be destroyed; but there the parallel terminates. You cannot destroy the documents of natural theology, but you may destroy the very records of revealed theology and religion. If all were atheists, if there were no form of worship, yet the documents of natural religion would not be touched. The sun and the moon, and the revolution of the seasons, would all, eloquently as ever, testify for God, and that there was but one God. But the records of revealed truth are of human creation, and they are, therefore, within the reach of human power and human malignity, and may be destroyed. But I think there is a moral guarantee that they will not be destroyed. The casket will be preserved for the sake of the jewel. Antiochus Epiphanes enacted a law that the Jewish scriptures should be destroyed, and any one that had the least portion of them was put to death. And so Diocletian, the last great emperor of Rome, imitated this Syrian king, and enacted a law that all the scriptures should be burnt. The penalty of death attached to the violation of that law, and thousands of copies of the sacred writings were destroyed. But the scriptures have survived all these aggressions upon them; they have been handed down from age to age in their purity; and I will affirm that they will be handed down, through suc-

cessive generations, to the end of time, to be the life, and solace, and salvation of millions more [loud cheers].

The resolution was then put and agreed to.

The doxology was then sung, Dr STEANE pronounced the benediction, and the meeting separated.

BAPTIST MISSIONARY SOCIETY.

THE fifty-third anniversary of this Institution was held at Exeter Hall, on Thursday the 1st inst, and was the most numerously attended we ever remember. The chair was taken by George Foster, Esq. of Sabden.

The proceedings having been opened by singing and prayer,

The CHAIRMAN then rose and said: My Christian friends, this is a scene which England only can present. There is not another country in the world which has taken so deep and lively an interest in the cause of Christian missions, properly so called, except our native country. This is peculiarly the age of Christian missions. Great changes are taking place that must strike the eye of the most inattentive observer. There are other changes which are less observed, but are not less important. Great changes have been produced by the operation of Christian missions on the world. They are sowing the seeds of civilisation—are laying the foundation of new empires, and causing the solitary waste to be ready to rejoice and blossom like the rose [hear, hear]. Christianity is essentially a missionary system [hear, hear]. From the time of the apostles downwards, this has been its peculiar characteristic. Its strength and its power consist in making constant aggressions on the kingdom of darkness [hear, hear]. It must rejoice the hearts of all who have hearts to contemplate the present state of things, that there is something like a genuine union among Christians, at least in reference to the cause of evangelical missions [hear, hear]. It is not confined to one sect, one party among the Christians of this country, but all can happily unite, and it should rejoice the heart of every Christian that there is something approaching to substantial union, upon this great and noble question [cheers]. The object of Christian missions is the elevation and happiness of mankind [cheers]. It is by the light of revelation that the world must be renovated. God is a Spirit—and that single idea, as revealed by the Great Teacher himself when he sat upon the well of Samaria, has done more for the world than all the burnt-offerings and sacrifice, and than all the philosophy of Greece and Rome [cheers]. The responsibilities that press upon the present generation are almost fearful to contemplate. My heart almost sinks within me when I think of them. But I trust we are in some measure prepared to meet those obligations [cheers]. It was never known, in the history of missions, that any country stood in the same relation to the rest of world that Great Britain stands at the present moment. I cannot think that this great cause will be suffered to languish for the want of due and vigorous support. It is not by the increase of fleets and armies, that this great work is to be accomplished, but by "My Spirit" saith the Lord. It is by diffusing light in the world that we must raise men from the degraded state in which they are found. Missionaries have in past centuries gone forth from different countries of Europe, but their object has been to gain blind disciples, rather than enlightened converts. I think that, with the press, and with the resources that have been placed at our command by a kind and gracious Providence, this great cause will never be suffered to languish (hear). A gracious Providence has unlocked to us the mysterious secrets of nature. We are now ready to fly with angel-speed across land and ocean. Providence has seemed to open her lap of blessings at our feet. We have every requisite for the prosecution of this great work, and awful will be the account should we not prosecute it with that vigour and success which are within our power (cheers). I am old enough to remember that Elijah of the Christian church, the Rev. Andrew Fuller (hear, hear). I have heard his voice in the north of England—that mellow, full-toned, solemn voice—calling the religious hosts to prepare for that great work that we have lived to see prosecuted with so much success in our day. I trust that we shall be worthy successors of the great and holy men that commenced this great cause in our own denomination. Let us, then, gird ourselves afresh to the work. Let us go forth, as was his (Mr Fuller's) favourite exhortation, "to the help of the Lord against the mighty" till the knowledge of the Lord shall cover the earth, as the waters cover the sea (cheers). I will now call upon the Secretary to read an abstract of the Report.

Mr ANGUS, the secretary, then read an abstract of the Report:—

The Baptist Missionary Society employs missionaries and teachers in Europe, Asia, Africa, and America.

In India, it supports eight and thirty missionaries, and seventy-one native preachers and teachers. There are in connexion with its various churches 1404 members, of whom 95 have been added to the churches during the last year. There are also 78 day and boarding schools, containing in all 3115 children; all these receiving a sound and scriptural education.

In Translations, 54,760 volumes have been printed during the year, in the Sanscrit, Bengali, Hindustani, and Armenian languages. The Old Testament in Sanscrit is still in progress; about one half has been completed.

The number of tracts distributed by missionaries of the Society, in India alone, amounted, during the year, to upwards of 150,000.

In Africa, the Society has stations at Fernando Po, and on the continent, near the mouths of the Niger. There are about 200 children in the day schools, and 500 in the Sunday schools. Upwards of twenty persons, nearly all Africans, have been added to the church in the year. Seven teachers, natives of Jamaica, are now labouring in Africa under the auspices of the Society. Parts of the Scriptures have been translated into the Fernandian, Isabu, and Dewalla tongues. The Dove, missionary ship, is employed in visiting different parts of the coast.

In America, and the West India islands, the committee have important stations, in Honduras, Canada, Trinidad, Hayti, and the Bahama islands.

In these various districts, they have sixteen missionaries, and thirty-five native teachers. There are also 3027 members connected with the churches. The number of schools is fifteen, and scholars 910.

To these may be added the churches in Jamaica, containing about 44,000 members, and having in connexion with them about 5,000 day scholars.

In France, the Society has three stations and two ministers, one of whom is busily occupied in translating the New Testament into Breton. The districts in which the missionaries labour, contains a population of three millions, and there are but four evangelical ministers amongst them all.

At several of the stations of the Society there are institutions for training native agents, of whom there are upwards of 100 at work among their countrymen, preaching the glad tidings of the kingdom of God.

The total receipts of the Society for the year amount to £20,347 2s. 7d., being a decrease, as compared with last year, of £1,313 17s. 8d. Of this sum, £16,287 8s. 2d. has been contributed for general purposes, being a decrease of £692 3s. 8d. In explanation of this decrease, it is but just to the friends of the Society to add, that the deficiencies of the year are in legacies, and in grants for translations, both of which were in 1843 unusually large. This diminution of income, and the special calls from Jamaica to relieve the personal distress of those who were its agents, have combined to create a balance against the Society of £2,398 9s. 8d., a state of things which the committee deeply deplore, and which they hope to find corrected in the following year.

The report then closed with an urgent appeal for further help.

Dr GODWIN: It is very gratifying, and that on many accounts, to be permitted by a kind and gracious Providence again to assemble upon such an occasion as the present, and in such circumstances as we now find ourselves. It is delightful to retire for a season from the turmoil and strife of the world, where we can contemplate objects of greater grandeur and of more permanent interest, and of purer and holier influence upon the mind. While opposing principles and parties are struggling for the ascendancy, with fierce and noisy vociferation, we meet as followers of the Prince of Peace—we meet to contemplate the interests of the gospel of peace—to aid in extending that kingdom whose blessed characteristics are righteousness, and peace, and joy, in the Holy Ghost. It is not always in such a state as that in which we live, that pleasure and duty are combined. They are frequently found adverse, but in the present instance, they both happily unite; and, while we recognise our obligation as followers of the Redeemer, to consecrate ourselves, our time, our capabilities, to his service, I apprehend there are none who enter into the spirit of such engagements and meetings as these, who can retire without saying "It has been good for us to be here" [hear]. There is something very exhilarating in the very assembly in which I find myself. When I look around upon this platform at those who surround me, I behold the interesting sight—not men of science merely—not of those who have embarked with vigour and zeal in the secularities of this world—but I behold the followers of Christ, the ministers of the Saviour, whose great object was to bring glory to God upon the earth, and to promote peace and good-will towards man. With some of these I have had the pleasure of acquaintance for more than a quarter of a century; with several of them I have had the happiness and honour of working in missionary efforts, and in promoting the great objects which we have in view. It is pleasing, also, to see that upon this platform the past, and the present generation that is coming, are both connected—that while there are those who were personally acquainted and co-operated with Fuller, Ryland, Sutcliff, Saffery, and others of the same stamp, who have gone to their rest, there are also others, junior brethren rising up, imbued with the same spirit, so that, by God's blessing, when we leave the work others shall arise to carry it forward ("hear, hear," and cheers). And if I may be permitted to say it, it is with no small pleasure that I see you occupying this place—an old friend of the north, with whom I became acquainted in missionary undertakings, and the hospitality of whose roof I shared: and it has rejoiced my heart to mark the growing interest that you have exhibited in missionary undertakings [cheers]. And is not the present assembly a gratifying and exhilarating sight? Here I see before me those who are met together in one place, and with one accord. I see, by the benevolent attention which beams from your countenances, the interest that is taken in the object which we have in view. Here I see both sexes, and not a small number of those who lingered last at the cross, and were among the first at the sepulchre [cheers]. Here I see the aged and the young; and I am reminded of what we sometimes sing—

> "To Thee the hoary head
> Its silver honour pays,
> To Thee the blooming youth
> Devotes his brightest days;
> In every age their tribute bring,
> And bow to their all-conquering King."

Why, sir, it is delightful, that from all quarters we are assembled together—from the many churches in this great metropolis, and from many churches in different parts of the kingdom, are we now assembled. I think of what our Lord said, "They shall come from the east and from the west, from the north and from the south, and shall sit down with Abraham, Isaac, and Jacob in the kingdom" [cheers]. But my principal object in rising is to move—

"That the report, of which an abstract has been read, be received; and that this meeting, deeply sensible that the glorious results of any human agency must be attributed to that Saviour whose presence is specially promised to his servants in teaching the nations, would ascribe to Him, through the Holy Spirit, all the success with which he has favoured the Baptist Missionary Society, and other kindred institutions."

I move the adoption of this report, because I think and believe the meeting will concur with me, that it is a document which deserves a wide circulation and a general perusal. It is the history of our missionary annals for a year—it is a despatch of a part of that host who are going forth, under the banner of the cross, to subjugate the world to the allegiance of the Saviour—it is a sketch of a campaign, in which enemies have been met, difficulties have been overcome, and conquests have been achieved. They have not been, indeed, the conflicts of the warrior, with confused noise, and garments rolled in blood. The victories which this report records are the victories of the truth over error, of virtue over vice, of Christianity over all the debasing superstitions and abominable idolatries with which it has come in contact [cheers]. The fields of labour to which the report refers, lie wide asunder—oceans roll between them, and they are in different hemispheres; but mind is more active than steam; and thought can travel swifter than railways, and without the extraordinary puffs, and unearthly screams, and subterranean passages—those emblems of the valley of the shadow of death [laughter]. We can at once, taking this document as our vehicle, travel to the ends of the earth—traverse mountains, and cross oceans, and come back, in a short half-hour, in peace and safety [hear]. We are first conducted to the East, the first scene of our missionary operations, and there, amidst crowded cities and swarming populations, where everything is on a large scale—where their mountains have a higher elevation, and their rivers a wider expansion, and even their superstitions have an enormity and a gigantic stature above those of any people on the globe. There we see bands of missionaries labouring with indefatigable zeal, from the metropolis of our oriental empire—tracing the course of the Ganges up as far as Delhi, once the seat of empire. In various other parts of Hindostan, also, are they busily and earnestly employed ploughing, harrowing, sowing the precious seed, and cutting channels in which the water of life may flow, to irrigate the boundless plains of India [cheers]. We linger not here. Immediately we are directed westward; and, crossing the Indian ocean, and even the continent of Africa, we come to the western coast of that deeply degraded and much-injured continent. There, where the slave-dealer and the traffickers in human flesh and blood have often been found—there we see the messengers of peace making lodgments—in the island of Fernando Po—traveling to the continent, and opening into the interior. And not the least interesting feature in this is, that we see among them the sable descendants of Africa themselves, coming from a place where they once were held in bondage, imbued with the love of their fatherland, and still more with the love of the glorious gospel [cheers], desirous of conveying to the bleeding wounds of Africa the leaves of that tree which are for the healing of the nations [cheers]. And, leaving this, we again, in this vehicle in which we are now traveling, cross the wide Atlantic, and come to that interesting group of American islands called the West Indies, for which nature has done everything to beautify and enrich them, and man has done everything to degrade and debase them [hear, hear]. And there we rejoice in the progress of Christianity. Those islands, especially Jamaica, resounded with the lash, and the clanking of the slave chain, and the shrieks of tortured humanity: but Christianity went to bind up the broken-hearted, and to proclaim liberty to the captive [cheers], and peace, and order, and industry went in her train. Christianity found them slaves—Christianity brought the truth—and the truth has made them free [cheers]. Not lingering here, your report again conducts us to the continent of America, and rapidly proceeds across the United States, northward, up to Canada; and, abolitionists as we are, we may venture, in this invisible way, to cross even the southern states of America [laughter]. And there, in the Canadian provinces, whither the redundancy of the population is constantly pouring out its numbers, we see the banners of the cross move forwards; and may success attend them, and may a merciful Providence avert that ominous presage which at present gives some alarming apprehensions, and be it our prayer—"Scatter thou them that delight in war" [cheers]. But we must come home; and we will just visit France, guided by your report, and see an effort made there to evangelise a portion of that great community. And at home there are some circumstances which are very pleasing—pleasing it is even to find that the annual contributions are so truly liberal. The time was, when a man, whether rich or poor, thought he did very well if he gave his guinea. I rejoice to hear of the £100, or the £150, or the £50 annual subscriptions; and may a gracious Providence reward them tenfold into their own bosom for this liberality [cheers]. Your report is not of an unmixed character: there are lights and shadows in it; but such is the very nature of human life. And, indeed, if we look into those missionary annals—I was going to say, into that divinely-inspired missionary report, the Acts of the Apostles—we shall find the same characteristics, the same difficulties mingling with the same success. And can our missionaries—the true successors of the apostles [loud cheers]—can they expect to be exempt from difficulties which their predecessors so largely shared? It struck me as very remarkable, on hearing the report read, that the difficulties are very much of the same kind. Do our missionaries complain of a want of success in any instances? So did they. The

apostles themselves had sometimes to mourn over the instability of their converts; they had to contend with a heathen superstition and abominable idolatries, and likewise with the speculations of philosophers. And this is just the same now with our missionaries. In India they have to conflict with the prejudices generated by a gross, a sensual, and an hereditary polytheism; and when they are driven from these points, they take refuge in the metaphysical subtleties of their Vedahs, and oppose our missionaries in this way. After some further observations the Dr concluded by moving the adoption and circulation of the Report.

S. M. PETO, Esq., said—In rising to second the adoption and circulation of the report so ably moved by our esteemed friend, Dr Godwin, I would first express my conviction that its contents have been most gratifying. "The Lord hath done great things for us, whereof we are glad;" and it was well and truly expressed: "Divine mercy hath followed with an influence as mighty as it hath been gentle, and crowned our efforts with encouraging success." There are some points which have occurred to me on its being read, which I desire briefly to refer to, and in the order in which they stand. The first is the decease of Mr Daniel, long known as a faithful and devoted missionary to Ceylon; and here, amidst the feeling of painful regret, arises one of truest pleasure. The sum presented to his bereaved family shows how, amidst devotion to his work and unwearied zeal, he exhibited that gentleness, kindness, and singleness of purpose, which won the hearts of many around him [cheers]. The loss of Mr Daniel, Mr Ellis, and Mr Evans, from the missionary field, has been met by eighteen sent out and engaged. The Society appears, in India, to be continuing its efforts in the most important work of translation, and, during the year, 54,760 volumes of the word of life have been printed, and 50,000 circulated; and, of 312,000 tracts sent out by the Religious Tract Society, at Calcutta, one half has been distributed by your agents [cheers]. Thus much has been done—may the Lord of the harvest cause the good seed to bring forth a hundred-fold [hear, hear]! In India, it appears, we now number twenty-four churches and 914 members. But here, while I would delight to call your attention to all that is gratifying, I must refer to some statements in the report most painful and distressing in their character. I will read to you the passages:—"In Calcutta and its neighbourhood, the eight churches contain in all 426 members. The additions to these churches have been, by baptisms, thirty-six, being four more than last year; by restoration and letter, thirty-three. On the other hand, fifty-seven persons have been excluded, most of whom have been drawn aside through the influence and misrepresentations of agents of the Society for the Propagation of the Gospel. At one of the stations, however, where last year we had to make a similar report, there has been a reaction among the people, and many of them, having manifested much contrition, have been restored to the church." The next extract refers to a church sixteen miles south of Calcutta:—"Upon this church the advocates of Popery and agents of the Propagation Society have made serious inroads. Deceived, seduced, or unconverted, twenty-three members have been excluded for either joining or favouring the Romish party. The present number of members is only thirty-six." Church at Kari—native, about fifty miles south of Calcutta.—"This church was severely tried, in the early part of the year, by the defection of a large and influential portion of the Christian community, who went over to the agents of the Propagation Society, and forthwith commenced a system of petty but most harassing persecution. It was found necessary to exclude fifteen members from the communion of the church. Under these distressing circumstances the church betook itself to earnest prayer. Those who had seceded recently began to seek to be reconciled and re-admitted. The present number of members is thirty-four." Haurah and Salkiya.—"The church in this place is partly English and partly native. The English church has enjoyed peace and prosperity, and several of the members have been actively engaged in doing good by visiting the sick, spreading the gospel, and distributing tracts. The native portion of the church has been exposed to severe trials by the malicious opposition of some native adherents of the Propagation Society. These enemies, however, have overshot the mark, and brought disgrace upon themselves, whilst it is believed that those whom they wished to injure have become more steadfast in the faith. The total number of English and native members is twenty-six." While we read these passages we cannot but reflect, Can this be the society of our own country for the propagation of the gospel [hear, hear]? Can it be that the Society, numbering amongst its supporters many from whom, though we differ in many things, we highly esteem and regard? Can it be, that the essential doctrines of Popery have so impregnated the established church of our country in all the deceivableness of unrighteousness, than in its outworks in distant India? Its hatred to evangelical Protestantism is shown in perverting the minds of the disciples of the Redeemer from the simplicity of the gospel, and teaching instead thereof the doctrines and ordinances of man's devising [cheers]. This is a grave charge, and I feel it desirable, in respect to it, to refer to facts. The Metropolitan of India, who for years we all knew and esteemed as the Rev. Daniel Wilson, in his charge to his clergy, regrets the progress of heretical opinions, and laments the prospect of all hope of usefulness from the church to British India being blighted by their prevalence. The Bishop of Madras denies the statement of the Bishop of Calcutta [laughter], as to the injurious tendency of the tenets referred to, and identifies himself with them. It will be in your remembrance that, about three years since, the Church Missionary Society placed its missionaries under the charge of the bishops of those districts in which they laboured. Soon after, a charge was made against a clergyman, a missionary to Mayaveram, of not preaching the doctrine of the atonement of Christ to the perishing heathen. He at once refused to acknowledge the power of the Society to interfere in his ministrations, and appealed to the Bishop of Madras, who protected him, giving his judgment that the missionary was perfectly justified to withhold the doctrine of the atonement of Christ till the heathen were first enlightened to receive it [hear, hear]. The committee of the Society at home demurred to this decision, and appealed to the Archbishop of Canterbury, who confirmed the decision of the Bishop of Madras [loud cries of "Hear, hear"]. Here we find the connexion traced up to the home episcopal authorities, and we find the preaching justified which held forth the sacraments instead of the Saviour—the withholding the blessed doctrine of the atonement from the poor perishing heathen—the substitution of their "laver of regeneration" for the sanctifying influence of the Holy Spirit [cheers]. And I now ask you, with all that is thoughtful, with all that is prudential before us, wherein the Propagation Society of England, *in thus teaching*, is to be preferred to the Propaganda of Rome [cheers]? The latter for years we have had to contend with, though not with the funds now placed at its disposal. In a work on Tahiti, lately published by the Rev. Mark Wilks, I find that the sum placed annually at the disposal of the Propaganda of Rome is £166,500 for their mission to the heathen; add to this the means and state influence at the disposal of our own Propagation Society; and I ask you, Can we—ought we—shall we remain passive? [cries of "No."] Is not this assailing our churches in India—a loud call to buckle on our armour—to contend for the faith once delivered to the saints—and to cry mightily to our Lord on their behalf? The time is now arrived when no man can remain neutral. He must show himself on the Lord's side, or on that of the prince of the power of the air [hear, hear]. Do not the events of the last few weeks show how little is the Protestantism of statesmen worth [cheers], unless a man has the *root* of the matter within him; the alluring cry of expediency deceives him, and all the principles which have been his palladium are forgotten? The church may remain in "dignified neutrality," fearing lest the strong man armed may despoil her of her goods. [hear]. But we, brethren, rejoicing that we are not the children of the bondwoman, but the children of the free, must now call to our remembrance the cause of our protesting--the reason of our nonconformity—and, as good soldiers of Jesus Christ, enduring *all hardness*, being not weary in well doing, constantly remembering we shall reap if we faint not. But to return to the report. In Ceylon we find 500 members in our churches; and the gospel preached in 218 villages. In Africa we find a goodly band of beloved brethren labouring with abundant encouragement [hear, hear]. At Clarence a church is already formed of eighty members, and contributing nearly sufficient for their pastor's support, and where an anti-slavery auxiliary society has been formed; thus showing again, where the power of the gospel is really felt, nothing more is required to ensure corresponding fruits being exhibited. Who can read Mr Merrick's journal of his visit to the Cameroons mountains without feeling strongly that the Lord is prospering our African mission, and that this enterprise, undertaken in His strength, in simple dependence on his blessing, will, as in the Western islands, yield an abundant harvest. And here I can but momentarily recur to a meeting in this hall, for civilising and evangelising poor, injured Africa [hear, hear]. In the chair you, sir, now occupy, sat the Prince Consort. All that were mighty and honourable were there—all state-appliances were at their disposal. Science lent her aid, and great were the expectations entertained; but what were the results? As written with a sunbeam—"Not by might, not by power, but by my Spirit, saith the Lord of hosts" [cheers]. No, our weapons are not carnal, but they are mighty through God to the pulling down of strongholds. The Dove, we trust, ere this has reached her destination; and, from a private letter now in my hand, dated the 16th of February, from Mr Newbegin, she appears to have proved an admirable sea boat, and to have passed everything they had met; and that Captain Milbourn and her crew were perfectly satisfied with her. This augurs well as to her meeting the wants of the interesting mission for whose service she is destined. And here I can but recur to the very interesting fact that our young friends have collected £500 [cheers] for the expenses of the vessel for the first year, and that they have again engaged to collect for the same object next year. I can but desire, from my inmost heart, that my dear young brethren and sisters may be able to say, in sincerity and truth—

> "Jesus sought me when a stranger,
> Wandering from the fold of God;
> He, to rescue me from danger,
> Interposed his precious blood."

Then will my dear young friends, with the love of God shed abroad in their hearts, redouble the value of their gift by earnestly seeking his blessing upon it. In Canada there is much that is encouraging, and the committee, in the report, express their confident belief "that here will be seen glorious results of labour in future years" [hear]. In the summary we find the total number added to the churches during the past year is 2,430 members, and that the total number is 38,649. And here I must for a moment pause. 38,649 brethren and sisters in Christ Jesus! Oh! that we could, when contemplating these subjects, view the things of time in the light of eternity! What should we then think of such results, and how saith the scripture are these things estimated in the realms of light [hear, hear]? "Verily, verily, I say unto you, there is joy in the presence of God over *one* sinner that repenteth." And do the "ten thousand times ten thousand" of the angelic host thus rejoice over *one* sinner, and are *we* looking forward to their companionship through eternal ages? Then what should be our feeling in the retrospect of the last year's exertion? What should be our determination for the future? Let these thoughts weigh with us in looking to China. Here we have carried on a warfare in defence of a traffic, of which I cannot speak but in terms of unmeasured condemnation—but to which I would only refer as increasing our obligation, as a people, to send them the gospel. The door seems opened to us most providentially. No sooner is Hong Kong placed in our possession, than our American Baptist brethren seem to have taken the field; and the two first chapels ever erected in China are Baptist; and to which, to his honour be it spoken, Sir Henry Pottinger liberally contributed [loud cheers]. Let us go forth in the same simple reliance on the grace of our God, and, as commanded, preaching his gospel fully to every creature; and as in Jamaica, so in China, "The wilderness and the solitary place shall blossom as the rose, and bring forth fruit abundantly" [hear, hear]. The distress of our sister churches in Jamaica has compelled our dear brother Knibb to visit us [cheers]. The Society, in responding to his heart-stirring appeal, have felt constrained to vote £6,000. Let not this necessary tribute of our love to them lessen our efforts for China. You will hear from our brother of an amount of injustice done to our free brethren in Jamaica, which made those of your subscribers who attended in Moorgate street, on Tuesday, feel moved beyond expression; and I am sure you will see, with your committee, that no course was left open to us but to meet the wishes of our brethren to the large extent named [cheers]. Let me earnestly entreat you, dear friends, to respond to the call of your officers: they ask us but to begin with four missionaries for the 300 millions of China—they ask, Are there not friends among us deeply indebted to the Saviour, anxious for the conversion of China. Let the amount of special contributions this day answer this appeal; and, if given in the spirit of "implicit dependence and fervent prayer," let us doubt not, dear friends, but that our God, even our own God, shall bless us, and the ends of the earth rejoice with us in His salvation [loud cheers].

MR NEWSTEAD, Wesleyan minister, of Leeds, (formerly a missionary at Ceylon,) rose to support the resolution. I have been very long a private admirer of the proceedings of this Society. Very long have I admired its gigantic efforts to spread the truth of Christ Jesus in one of its most permanent and abiding forms; I mean, of course, the translation of the holy scriptures [hear, hear]. But supporting a resolution which has been so moved and so seconded, appears to me a little uncalled for. It may, perhaps, be accounted for, by my having volunteered to support it. I had hoped last year to have had the pleasure and privilege of attending this meeting, but was prevented by circumstances over which I had no control. I have, therefore, come to-day voluntarily, being called to London on another occasion, and have availed myself of a little opportunity of time to call in; and, knowing as I do many of the gentlemen around me, I feel great satisfaction even in voluntarily endeavouring to support this resolution, or rather testifying my extreme admiration of the whole proceedings detailed in the Report. I gladly do this, because I happen to be of another section of the church. I rejoice not only at the details of the Report, but in the spirit of Christian piety which has characterised the proceedings of this morning so far, in so great a degree, as to make us already say, It is good to be here [cheers]. I am sure that I am greatly your debtor, and I would gladly, if I could in anywise, acknowledge a debt which I shall not attempt to discharge. I am a debtor to this meeting for the spiritual edification and Christian instruction which I have received while listening to the proceedings of the meeting. I have taken more than a usual interest in the details of that Report, because it has touched several chords of recollection which, to me, will be dear, not only as long as I live in this world, but as long as I shall have an existence in another. I trust to remember certain scenes in a certain part of the world to all eternity, with grateful joy, not because I am satisfied in any retrospect with my unworthy labours there, but because I count it the principal mercy of my life, distinguished by many mercies, ever to have been engaged in the missionary field [hear, hear]. I would refer to a latter paragraph of the report, just to express one feeling—I mean one that has reference to China. The thrilling paragraphs which relate to the opening of a mission in China were to me delightful. I look with great anxiety upon that new world, where Christian missions open before the varied societies of this country. It is a matter to deplore, that there are no means to enter in by every society; for not only do we rejoice to hear that any good man's heart has been stirred up to give £6000 to commence a mission there; but we want to see similar stirrings in every section of the church; and, though we want no endowments for missions [cheers]—you will know my allusion—yet I trust it will be continually and perpetually endowed by the precious influences of the Holy Spirit, by the prayers of God's faithful people, and by the growing labour of the church as long as the church shall have a name [cheers]. I have sometimes thought—having been in two parts of the missionary field, if France may be called one, having spent seven years in Ceylon and four in France—that I am scarcely at home when at home, that is, being here, I am not in my work. Most

sincerely do I say I would rather at this moment be in China, attempting to plough up the fallow ground of that country, than where I am. But our society is precisely in the situation of yours, except that we are a little more embarrassed with regard to that question [hear, hear]. We would gladly embrace the opening, but it must stand over, while our operations in India are all but suspended, and Ceylon languishes, although we have laboured there a quarter of a century. After so many openings, this overwhelming one overwhelms the church, but I hope it will stir up the church [cheers]. I congratulate you upon your commencement; you will surely go on, and God will honour the faith of his people. I congratulate you and this respected assembly, especially upon two features which have been illustrated in the remarks which have gone before. In the report, and in the resolution I hold in my hand, allusion, a touching allusion, has been made to the opposition with which you have met; and what was the quarter? The opposition of what is called a Christian church. You have within your power, by the exercise of prayer and faith, an agency that will overcome all these difficulties, and it is beautifully illustrated in this resolution. I shall keep this resolution as a model of the first resolution of a society. I think, "that the report now read, be adopted, and circulated, and printed, under the direction of the committee," is very meagre, but this resolution is not meagre. It is—

"That the report, of which an abstract has been read, be received; and that this meeting, deeply sensible that the glorious results of any human agency must be attributed to that Saviour whose presence is specially promised to his servants in teaching the nations, would ascribe to Him, through the Holy Spirit, all the success with which he has favoured the Baptist Missionary Society, and other kindred institutions."

That resolution does honour to the head, and the heart, and the hand, that conceived and wrote it; and I rejoice to be permitted to bear any testimony in connexion with so admirable a sentiment, so beautifully embodied. I remember the impression made on my mind by that most beautiful gem in British literature, which had its origin with your Society, from a venerated name—I allude to the celebrated letter of the revered as well as venerated Robert Hall, on the work of the Holy Spirit—a letter I shall never forget, for I read it when first that Holy Spirit began to illuminate my formerly dark mind. It elevated my views, and gave me power to apprehend Christ Jesus as the Saviour of sinners. I feel gratitude that such a tract is in the Christian church, and I would that there were ninety such instead of ninety others [cheers]. I remember, moreover, the touching and thrilling appeals of your own Ward, on leaving this country; and the new experience that I felt of the vast importance of the influence of the Holy Spirit, especially in awakening the dark mind of an unconverted Hindoo. With these two things in my recollection, I was struck with delight at the blending so beautifully of the operations of the Holy Spirit with the effort of your proceedings during the past year. Every one of those proceedings over which you can rejoice must have been the work of the Holy Spirit. It is fitly done—it is wise and well that you honour the eternal Spirit. There is your pledge for future success. Let any church honour the Spirit, and the Spirit shall be poured out from on high on the church, and the wilderness in cultivation shall become a fruitful field, and the fruitful field as the garden of the Lord. One word more, in connexion with another point which appears most prominent, not so much in the resolution, as in the speech that it produced—I mean the allusion to the press. I could not help thinking, what an admirable agency you have for counteracting the influences of Tractarianism and Popery wheresoever the attempt is made to pull down the work that you and others are building up. Lamentable is the thing in reflection, but let the Bible go abroad over the earth—let the Holy Scriptures, in Bengali and Sanscrit, in Singalese and Tamul, inundate India, and Popery will make slow progress. After all, they often talk more than they do; and I believe the wheels drag heavily on, although the closing walls have not yet fallen over. The power of the arm of the Lord of Hosts will be brought out on the banks of deliverance, and thus the wheels will continue to drag. Nothing will make them drag so much as the diffusion of the Holy Scriptures of the blessed God, in every language under heaven [cheers]. I thank you for permission to speak, and I congratulate you, sir, and your coadjutors in the work, most heartily and affectionately. I take leave to say, that I was a debtor to you many years ago: before you knew me by name I had the happiness and the honour to distribute some of the very first tracts of the Holy Scriptures—that is, the Gospels, and the Acts of the Apostles—published at the press at Serampore. At that day they could not afford to give away the Bible, and if they could it would have been difficult to carry it, so large was the type with which it was printed. The first bible that I saw in Ceylon occupied four quarto volumes [laughter]; but now, by the blessing of God on the genius of his servants, we have it in an octavo volume, in reduced type, and the children in the schools subscribe for it just as we do here, and a very similar order of things prevails generally. I am deeply sorry that you have to mourn the loss of a beloved missionary in Ceylon. I knew his predecessors: I was intimate with Mr Chater, and his respected family, and laboured with him for some years in entire harmony. I greatly rejoice that you can number 218 villages in your circuits there, and that you have gone to Candy. That is not the capital of Popery, but it is the capital of heathenism. We are trying to get to Rome if we can by any means, and send them back the compliment they would send to us [cheers]. We have gone as far in France or Geneva planting Protestant missionaries, (and we do not mean to relax, but go to the gates of Rome, and within them if we can)—men who will carry the unadulterated gospel. We think that is the best mode of putting down Popery—not persecuting or destroying Catholics, but endeavouring to guide them in the way of peace. We pity those who are misled by the doctrines of Rome, while we do not embrace the doctrines and we will not consent to have them endowed [cheers]. There is a fearful probability that it will be done, but it will not be done by the people of England. They are protesting by thousands and tens of thousands, and I hope that the protest will reach a certain house, where it will have a certain effect. But if the act should be carried, we will never acknowledge it as a national act [loud cheers]. There seems to be a great disposition to coerce the people to what they do not like, and especially a thing they do not like on holy principles, which those who force them understand not, and therefore attribute it to enthusiasm and bigotry. This will never be a national act; that is my comfort. I rejoice to see the bulwark of Protestantism within these walls; and that, in every society evangelically disposed, and who love the Lord Jesus Christ, there has been a feeling in unison with it. With great cheerfulness I support the resolution that has been proposed [cheers].

Mr Tucker, of Manchester, who was received with much applause, rose to move:—

"That this meeting, deeply impressed with the destitution of the heathen world—destitution made the more apparent by the success of this and other societies—would call upon the friends of missions to join in fervent prayer to the Lord of the harvest, that he would be pleased to qualify and send forth into the field more labourers, 'for the harvest truly is plenteous, but the labourers are few.'"

When I remind this assembly that I was for a short time an agent of this Society in India, and have returned from that field of labour about four years, I feel that an apology is due from me, for not having previously appeared before you at your annual meeting. My apology is one which I doubt not your kindness will accept—loss of health incurred in the service of this Society [hear, hear]. Let me also assure you that it is only physical unfitness, not any, the slightest abatement of attachment to this mission, that prevents my returning to a post where I hoped to have spent my days [applause]. But being drawn up again from the mine into which I had too eagerly ventured, and forbidden to go down again, I am now very thankful for a very humble place among those who try to hold the ropes [hear, hear]. I trust you will forgive this personal reference. I thought the occasion required it should be made [cheers]. You will not expect from one whose term of health in India hardly amounted to eight months, which was fully occupied by the duties of an English pastor, an account of his own missionary labours; but it is something to have lived upon the field of labour [hear, hear]. After what Dr Godwin has said, I need not describe to you Bengal, with its vast plains, its broad fields, its massive foliage, its myriad towns and villages, its teeming population, and still more numerous deities. It is altogether a strange and a striking land, not wanting in natural attractiveness, but dependent for its moral beauty entirely upon the exertions of the church of Jesus [cheers]. It is a solemn fact, I have often thought, that while good men at home have been debating upon the question, whether or no the heathen can be saved without the knowledge of the gospel, your missionaries abroad never have need to debate it at all [hear, hear]. I mean to say they never meet with a man so sober, so righteous, so good, as not to need the grace of God that bringeth salvation [hear, hear]. Sometimes, indeed, they do encounter individuals whose faces they have never seen before, and who give some tokens of a renewed nature; but upon an inquiry, it is always some Christian book, or some Christian tract, or some communication in some way of Christian influence, that has been the instrument of the change. The law written upon the heart, if there remains any vestige of it, seems there at least as powerless for good as error itself—it makes none righteous, no, not one—it leaves all without hope, because all are without God in the world [loud applause]. It is something, too, to have looked upon your missionaries at their work — to have observed the various means they are employing for the diffusion of the gospel throughout those provinces — to have seen Yates bending over his dictionaries—and Thomas over his proof sheets—and younger brethren busy in their schools and churches, or sallying forth to take their stand by the crowded thoroughfares, or to move to and fro among the denser throngs of festivals and markets [cheers]. It is not for me to pronounce the eulogy of these devoted men. It has already been pronounced by the united voices of every section of the Christian church [cheers]. Was it not something, too, to have seen your missionaries retiring from their work to their reward [hear, hear]? The affecting allusion made last Thursday to William Pearce, brought before me vividly the scene where I last beheld him. To hear his dying voice declare that he was a most unworthy servant of his Saviour, but, at the same, that he found that Saviour infinitely precious—this was no small privilege—and, then, when the presence of the converted Mussulman lit up his pallid countenance, to hear that Mussulman himself assure the British missionary of the presence of his Lord—this, this was something never to be forgotten [loud cheers]. Since then, you have lost other agents from your Bengal field; and deeply do I regret, this day, that so few of you have had the opportunity of appreciating the loss you have sustained. One of them has been referred to in the report this morning; others have been referred to in preceding years; but I feel that I should omit a sacred duty, and deny myself a sorrowful pleasure, if I did not this morning mention, with most affectionate respect, the names of John and Mary Ellis, George and Sophia Parsons [hear, hear]. The leading characteristics of those dear friends were not dissimilar; and if natural ardour and bright intelligence, sanctified by sweet and self-denying piety, be a fit qualification for a missionary, you could hardly desire agents more suitable than they [hear, hear]. But they are gone; and now we have to season our regret at their departure with gratitude for the mercy that bestowed them, and with prayer to the Lord of the harvest, that he would send forth more labourers into his harvest [cheers]. The chief of the few scenes I saw among the heathen, combined in a high degree the painful and the pleasing. It was painful to stand in a Hindoo crowd, at Churapoojah, and to see my fellow-man swinging round and round over our heads, the iron hooks buried in his living flesh while he was offering a vain oblation, or making a vain atonement. And, then, to look round upon the spectators and perceive that they regarded it, not as I expected—a most solemn act of their religion, but as a piece of amusing jugglery [hear, hear]. But was it not pleasant to see a row of young men piercing the crowd—young men of the same clime and language—distributing, on every side, sheets in the Bengalee character, which told of a sacrifice well pleasing to Jehovah, and of precious blood that cleanseth from all sin [cheers]? These tracts were printed at your press [cheers]. Those youths were instructed in your schools [cheers]. It was painful to stand by the river at Doozapoojah, and to see procession after procession following image after image, to cast the clay figures of the goddess into the water, that her spirit might escape and mingle with the sacred stream. But was it not pleasing, on returning, to one of our elder missionaries, to be told that where I had seen 500 worshippers, he remembered to have seen 50,000. It was painful to know, that there were millions in India who had never seen a copy of sacred scriptures; but was it not pleasant to be told that, wherever those scriptures are now distributed, the men who, in the days of Carey, would have started from the book as from a serpent, now receive it so eagerly—so eagerly, that your distributor is often in danger of being trampled upon by the crowd, or of being forced back into the river [hear, hear]? Had I known my stay was to be so short in India, I would certainly have seen all I could. But there were some things I could not have seen, however hard I might have tried; and I have to blame you for that. I could have seen no widows burning on their husbands' funeral piles [cheers]. I could have seen no Hindoo mothers casting their smiling infants into the Ganges [cheers]. The fire of the suttee you have extinguished, and those infants are in your schools [protracted applause]. Occasionally acts of such barbarity are indeed still committed, but then they are committed secretly [hear, hear]. The workers of these iniquities have been forced back into their kindred darkness, while thousands, once such as they, are walking in the peaceful light of the gospel, and are not ashamed of that holy name by which they are called [cheers]. It is with great caution I would speak of the number of conversions in India. I think it would be as unwise as it would be unrighteous to exaggerate. That there have been thousands, many thousands, I think ought not to be doubted. So that there is no room for despondency, but abundant reason to thank God, and to take courage; but, still it must be admitted there seems to be more of contrast than of correspondence between the east and the west. On the one, there is a band of labourers working in a garden, and almost hid from view by the luxuriance their toils have reared. On the other hand, we see a vast sterile plain, with a few men, painfully conspicuous, who watch the scanty produce, and hail with rapture every new green blade that pierces the soil [cheers]. No jealousy in the east of the west [cheers]. Thanks be to God for the success of Jamaica [cheers], and welcome, thrice welcome, his honoured servant, who appears here to tell of the burdens those successes have imposed [cheers]. He, however, will be the last man in this assembly to be surprised at the slow progress of the work in India. Oh! the gigantic obstacles in the way. In many of your families, when a child begins to show marks of love to Christ, it is like the opening spring for gladness. How the blossoms are watched and matured as they appear, and, when the fruit appears, what rejoicings are heard! It is sometimes a matter of some difficulty, with the child of pious parents, to know whether he has been moved to name the name of Christ by an altogether heavenly impulse—whether the human is not too much mingled with the divine. You know, however, some families of a different character, and, alas! for the Indian convert. No joyful parent's tear welcomes him into the church of Christ. There are tears, indeed, but they are tears of anguish—of fierce and bitter wrath; and it is well if the hand, which from that time withholds the inheritance, do not assail the outcast's life [hear, hear]. It is not that the heathen parent cares a jot for the religious opinions or feelings of his child: but that, when such child avows the name of Christian, the family name is tarnished—its caste is gone. This, you all know, has worked powerfully in India. We have reason to believe there is many a faint-hearted Nicodemus there, who has come to Jesus by night, but has never had the courage to dare the day [cheers]. The influence of caste is more easily understood in Europe than the influence of a huge system of idolatry. Every convert in India is like St Paul's, at Thessalonica—he has turned from idols to serve the true and living God—and from what a crowd of idols! In the house and in the field—on the road and on the river—beneath the spreading banyan tree, and upon the car of Juggernaut—there they are. If the demon in the gospel could say, "My

name is Legion," Idolatry in India must say, "My name is ten thousand legions." This is no exaggeration—it is short of the literal truth—the gods of Hindostan exceed 300 millions [hear, hear]. Now, just think of this—it is in the face of this array of deities that your missionary has to stand and cry, "There is one God, and there is none other but he." He looks around upon the shapes, forms, and figures innumerable around him, and say, again, "God is a Spirit, and they that worship him must worship him in spirit and in truth" [cheers]. No shape, no form, no figure there, but is steeped in vice. Your missionary goes on, "God is light, and in him is no darkness at all." He then turns to the idolater, and says, "My brother, God is in Christ, reconciling the world unto himself, not imputing their trespasses unto them. Now then we are ambassadors for Christ, and we pray you, in his stead, be ye reconciled to God" [cheers]. We call this a delightful, a soul-reviving message, and so it is; but very few indeed are those attractions for a man who has placed his whole religion in a round of ceremonies, who can hardly worship a being that he cannot see, and finds it harder still to bow to his holy authority, and implore his free forgiveness [cheers]. As if these obstacles were not enough, there is another which has just sprung up before us. There is a system which is haunting all Christian missions over all the globe, and it has not spared your missionaries in India. As soon as you have sown the seed, and the ground looks green, it comes and sows its tares [hear, hear]. As soon as you have made a breach in the walls of heathenism, it hastens to leap before you and to keep you out [hear]. As soon as you have overthrown an idol temple, it gathers from the fragments, and erects a temple for itself [cheers]. How shall we regard this system? If we could believe that, in spite of all its errors, it really taught the way of a soul's salvation—that it pointed the inquiring sinner to the true and only Saviour—I trust there is not one in this assembly who would not rejoice in its prosperity, and bid it God speed. But we do not, we cannot believe it [hear, hear]. It is of no use to tell us that it is merely a corrupt form of Christianity: the corruption of the best thing is the worst [hear, hear]. And if that system should ever triumph over the Brahmins and the idols of India, it will only be to establish a Brahminism and an idolatry of its own [cheers]. It is not thus we speak of other institutions who occupy with us the field of India. Many of you know that there are there evangelical Episcopalians, Presbyterians, and Independents; and I think I shall carry the response of every Christian in this assembly when I say, Grace, mercy, and peace be with them all [cheers]. One of my pleasantest recollections of Calcutta, is that of our missionary conferences which are held there. We used to meet about twenty or thirty at a time; and as we sat round the spacious hall, in our somewhat oriental costume, I think we might have defied you to tell which was the Episcopalian, or the Presbyterian, or the Independent, or the Baptist [cheers]. Very pleasant indeed it was to mark the interest which each took in the proceedings of the rest. You might have heard an Independent asking Dr Duff about his schools, and an Episcopalian asking Dr Yates about his translations. All spoke—all listened—I think I may add, all loved [cheers]. And then, when we bent together before the same great Chieftain, and besought him to make all our hands strong to war, and to cover our heads in the day of battle, you would have said indeed we belonged but to one army, and panted only for one victory [loud cheers]. I think especial mention should be made this day of one noble institution, whose jubilee is held this year. Is there one is this assembly who will not say with me, "Success to the London Missionary Society" [cheers]? We will rejoice with them over Raratonga; we will weep with them over Tahiti [hear, hear]; and we will pray that, in this critical juncture of their affairs, all needed wisdom may be given to direct them [cheers]. There are times for patient suffering, as well as times for uninterrupted action. The beautiful marine animal between the tropics, that knows when to spread its little membrane to the breeze, and to sport along the shining waters, knows, too, when to draw in its cordage and its canvas, and allow itself to descend calmly into those depths where no stream can agitate. It is well to learn of the little nautilus to sail; perhaps it is harder to learn of it to sink [hear, hear]; but yet, do we not sometimes hear a voice saying to us, "Come, my people, enter into thy chamber, shut to thy door, and hide thyself for a little season till these calamities be overpast" [cheers]. I must not longer occupy your time, Christian friends. Regard me this day as nothing in myself, but merely as the representative, the willing and glad representative of your agents at Muttra and Benares, Agra, Chittagong, and Lackyantipore, and Calcutta. In their name, I say this day, "Remember India" [hear, hear]. Do not forget Jamaica—nourish Africa—attack, if you will, the Celestial Empire itself—but still remember India [cheers]. It was the land of your first love [hear, hear]. You have taken possession of it, as the patriarchs did of Canaan. The commands, the promises of God remain the same as when Carey, bid away from British tyranny, hid his head at Serampore. And now the wide field is open to you, almost from Persia to China, and from the Himalaya to the sea. The vast riches of its broad domains will not redeem the soul of one of their swarthy children; but you know a treasure ample enough to redeem them all. Make known that treasure throughout all the world; but, I beseech you, remember India [long continued cheers].

Mr J. BROAD, of Hitchin: If there is joy in the presence of the angels of God over one sinner that repenteth, what must be the ecstatic gladness of the heavenly host if permitted to view such an assembly as this. If such be the sense of moral beauty—if such the expansive benevolence—if such the ardent zeal for the Saviour's glory that actuates the celestial inhabitants, that they are led to look with profound interest upon every solitary penitent, surely as they look upon a company of penitents such as this, assembled to testify their allegiance to the law which once condemned them, their sympathy with those yet under its curse, and their grateful sense of that mercy which remembered them in their low estate, surely a yet higher admiration must swell their breasts, and their bliss approach the fulness of joy [cheers]. And I trust that some faint, yet conscious pulsations of this joy actuate our own minds as we thus meet, from time to time, to celebrate the sacred festivals of the missionary church. For, however some may think that these annual conventions are indicative of an emasculated piety, and that they tend to enervate the simplicity of spiritual religion, I am led to acknowledge that, in the absence of these assemblies, the missionary spirit itself would soon expire; and in that expiration all the beauty and glory of our fatherland would rapidly vanish away. There is in the world a kind of ethereal, unsubstantial religion, which as much disdains all stimulants as it is forward to avoid the force of religious obligations. But with such a religion I have no sympathy, and I believe the majority of this assembly to be in this respect like-minded with me [hear, hear]. Give me the religion that embodies and sanctifies a zealous principle, and renders it subservient to the attainment of its own purposes of mercy, and makes it the co-partner of its destined triumphs. Such was the religion of Christ and the apostles; and it is to those bright exemplars we endeavour to conform when we thus assemble to hear of the progress of our Redeemer's cause, and, by our contributions, our counsels, and our prayers, to assist its onward career [cheers]. And its course is onwards [cheers]. The resolution I hold in my hand speaks of success, of large success, of success so extensive as to have given occasion for a fresh demonstration of the liberality of British Christians. But had it been otherwise—had the result of missionary toil been far different to the result actually realised—had we this day to proclaim, that after fifty-two years of toil, the spell of caste in India continued unbroken—had we to record this day that, in no solitary instance, had the follower of the Crescent been known to bow to the moral power of the Cross—had we this day to confess that the slaves of the West India islands remained the victims of oppression and strangers to that spiritual liberty wherewith Christ has made them free—still our motto would have been, "*Nil desperandum*" [cheers]; for however inauspicious the results, it would neither have annulled the command under which the missionary church acts, nor have falsified that promise which is the grand encouragement to her efforts [cheers]. Such a result might, indeed, have induced suspicion as to the sincerity of the motives by which we had been actuated, or as to the eligibility of the mode of action we had seen fit to to adopt—but to have ascribed the result of our own unrighteousness and unfaithfulness to the breach of God's promise, or to his unwillingness to bless us, would have subjected us to the charge of pitiable imbecility and aggravated guilt. If, then, under such circumstances it would have been our duty to proceed, how much stronger does the consideration become, urging us to renewed and increased exertion, when the results are of so very opposite a character [cheers]. God has blessed the missionary church. God has blessed the operations of this Society; to whatever part of the missionary field we may look, there are scenes of moral beauty disclosed to view, compelling the exclamation, "What hath God wrought?" We thank God and take courage. Perhaps you will allow me to say, that with no portion of this wide-spread field of labour are my own sympathies more deeply identified than with Africa. It is a matter of grateful recognition, that the attention of the whole missionary church seems to be simultaneously riveted upon Africa. It is pleasing to know that every section of the church has its representative in the African mission. It is delightful also to know that the attempt is commencing at different points. A line of circumvallation is being drawn from north to south, and at present missionary churches of England, America, and Germany, are bent upon penetrating into the interior. I am sure I express the fervent wish of many a heart this day, when I state the desire of my own, that long ere they reach Timbuctoo, or any other great city in central Africa, they may have bid a lasting adieu to all denominational differences [cheers]. Earnestly do I long, either that our beloved brethren, the members of the pædobaptist churches, may desire, ere they reach that city, to enter the cooling stream [laughter], or that the brethren of our own denomination may, in passing over Africa's sunny plains, have the last vestige of all sectarian feeling utterly consumed [cheers], so that when these various missionaries, entering Africa from different points, shall meet in some central city, they shall be prepared to form a central African church; and I trust this Society will have its representative there, and that we shall provoke each other to love and to good works, to see who shall reach the interior first, and then come to the aid of his tardy brethren [cheers]. It is a pleasing circumstance to know, that the divine blessing is resting upon the efforts of the various societies now seeking the evangelisation of that wide-spread continent. Whether we look to the north, and contemplate the proceedings of the Church Missionary Society in Sierra Leone, or read interesting documents of the Wesleyan missionaries relating to Ashantee, or peruse the simple journals of our own brethren who are cultivating the moral waste around Fernando Po, we are compelled to acknowledge that great grace has rested upon them all. Churches have been formed, schools established, the messengers of mercy are passing to and fro; and let me remind you, that a band of brethren that has been thus gathered in holy fraternity, has become imbued with a missionary spirit, and is seeking to extend the knowledge of Christ in regions beyond. But these men are few, and they are mortal: their numbers must be largely and continually replenished, and whence are we to seek for recruits? We are to seek them in Jamaica [cheers]; and are we not to look for them at the Bahamas? May I not express the confident hope, that even now in Jamaica noble-minded brethren are preparing to lead forth bands of men, similarly devoted to the cause of Christ, in order that they may preach the unsearchable riches of Jesus in that wide-spread land. Are we not expecting to hear, that our beloved Knibb, and our equally beloved Burchell and Phillippo, and other men of God in Jamaica, shall at no distant period, with a band of noble followers, cross the vast ocean, and plant the banner of the cross upon African plains [cheers]? But the difficulty is, how are the vacant posts to be supplied? Who among us is prepared to go to Jamaica, that he may pass through a seasoning for Africa? Where are the men competent to take charge of the important churches of Falmouth, Montego Bay, and Spanish Town? Alas! that the men most competent for this enterprise should be so reluctant to offer their services. Alas! that those of us whose hearts burn to be thus employed, should feel ourselves to be so destitute of the moral and intellectual qualifications which the vocation after which we aspire demands. We want men from Jamaica, and from the Bahamas; but will you grant us an emigration loan [hear, hear]? We promise you that none but volunteers shall be embarked. We promise you that the wings of the "Dove" shall not be too heavily laden—that they shall meet with a hearty reception upon their arrival—that we will find full employment for every labourer you enable us to send. And, moreover, we engage that, should they, after landing, look back—should their hearts fail them—should they become dispirited in the work—no other than moral means shall be employed to induce their stay—and that, should they prove cumberers of the ground, we shall be perfectly willing to convey them back to the fleshpots of Egypt ["hear" and laughter]. We want more labourers; but we want labourers of the right stamp; we want none but good men and true—men endowed with the clear judgment and the indomitable perseverance of Clarke [hear, hear]. We want men characterised by the simple faith and ardent zeal of a Prince—who should be distinguished by the winning gentleness of a Merrick; we want men characterised by the noble intrepidity, the Christian heroism, of a Knibb [loud cheers]. Now, we want many such men; and, before I resume my seat, allow me to suggest a hint with reference to the ways and means. You have heard, during the course of the morning, that a mission is contemplated to China—that it is necessary we should assist our noble-minded brethren in Jamaica—and I trust the whole country will respond to the appeal. But the enlarging operations of this Society—the various departments of labour which it has undertaken, and which it contemplates, will require a much greater amount of pecuniary contribution than has yet been cast into its coffers—and I know not how the exigency can be met, unless I propose for your consideration, this day, a property and income tax [laughter and cheers]. The Chancellor of our Exchequer tells you that the public faith must be preserved inviolate—that our military, aye, and now our naval force, must be kept up [hear, hear]. He will tell you that our beloved Sovereign must be presented to the attention of the potentates of the earth, as the ruler of a willing and a devoted people [cheers]. But we find the public now sadly indisposed to receive the doctrine of indirect taxation. They must have their bibles, for which they were accustomed to pay 3s., for the low price of 10d., and they require a missionary magazine for one half-penny. How, then, are our finances to be replenished? Only, I think, as we learn to write upon our property, "Holiness unto the Lord"—only as that blood which was typically sprinkled upon all the vessels of the ministry, shall be morally sprinkled upon our possessions—and as we shall learn to regard ourselves and ours as the exclusive and absolute property of Jesus Christ. I shall now propose, with all submission to the judgment of this meeting, that every man, woman, and child shall be required to enter his closet, and there to prepare a return of all his property, and, after carefully weighing the question, "How much owest thou unto my Lord?" and making no exemptions but those which the word of God clearly allows, shall then send in his return to our assessors, and commissioners, and surveyors, that it shall be their duty to see that every man makes some return, and that every collector be requested to redouble his diligence in the fulfilment of his trust [cheers]. I think that, if the present meeting shall sanction such a proposition, we shall be in no loss of funds. I cannot, indeed, promise you that "at an early period" you will be relieved from this tax [laughter]. I cannot engage that, within three years, our worthy treasurer shall acknowledge a surplus; but this I will promise you, that, if you set heart and hand to this work, at no distant period we shall be compelled to act as King David did, and to arrest the full tide of your liberality: and that we shall realise, in a far higher sense, the object which enlightened British philanthropists have been long seeking to attain; and that, not for the wants of the English peasantry alone, but for the wants

of the whole world, we shall have bread enough, and to spare. I cordially second the resolution [cheers].

The resolution was put and carried.

Dr BARTH: It is quite unexpectedly that I have been called upon to move this resolution, and I am afraid the gentlemen who put it into my hand will regret it when they hear my stammering English [applause]. Still I could not say "No," because I am wont to give the right hand of fellowship to every brother in Christ [cheers]—the more so as I see here some few of your missionaries whom I knew by name many years ago, and of whose labours and exertions for the kingdom of Christ I have related to my countrymen in my missionary papers since the year 1828 [cheers]. I have to move—

"That the cordial thanks of this Society are due to W. B. Gurney, Esq., treasurer, the Rev. Joseph Angus, M.A., secretary, and to the members of the committee, for the services they have severally rendered to the Society in the management of its affairs during the past year; also to the various institutions in this country and America which have favoured the Society with grants of money or of books. This meeting would entreat the friends of the Society throughout the empire to enable the Committee, by an increase of annual subscriptions, by encouraging the missionary ardour of the young, and by multiplying the systematic efforts of all, to preserve undiminished the present number of their agents, and to send out others to those fields which are now crying so loudly for help."

Mr KNIBB then rose, and was received with enthusiastic cheering. Little, said he, did I expect, when I took three years ago a farewell of you, and received those kind sympathies which bind heart to heart, and spirit to spirit, that I should so soon appear among you for the purpose of laying before you scenes of wrong perpetrated under the forms of law, upon the emancipated population of Jamaica. I did trust that my work of agitation was done—that I should be permitted to enjoy, in calm serenity, the victory you had won, and pursue that which is much more congenial to my taste, the extension of the gospel of Jesus Christ (cheers). I sincerely trust that in the statements I may have to make I shall not for one moment repress the hallowed feeling of sacred joy that pervades this meeting; and if in these statements that may be made sometimes the angry passions may arise, I sincerely trust that the same spirit which has enabled us to bear it will enable you to forgive it (cheers). It is to me, I assure you, a source of sincere pleasure, to hear proclaimed from this platform these sentiments of joy and of holy love that have connected the civil rights of man with the religious principles we profess; and I do hail it as a harbinger of future good that those who, in the vocabulary of ecclesiastics, are called laymen, come forth with such spirit and in such a manner to advocate the present and future hopes of man (cheers). It would ill become me to take up your time in reference to the resolution which is entrusted to my charge. It speaks for itself in reference to labours that are past, and for a moment we will lift up our fervent aspirations, that on him, who by indisposition is absent, the genial influences of God's Holy Spirit may rest, that if it be the will of God that that name which has so often spoken peace and inspired confidence, may again be uttered here for many years to come (hear, hear); but that, if in a short time his name is to be registered among the mighty dead, that he may, in that bright world to which he shall go, look down upon your efforts always consistently performed, and always energetically maintained. The events that have transpired in Jamaica since my last visit to you, have been of a pleasing and of a painful kind. Reference has been made to the sailing of the Chilmack from our shores, and while we were permitted to rejoice in doing what we could in the erection of houses, and in the fitting out of these ambassadors of Christ, we have not been called to mourn over the defection of our churches, but in their decreased ability to maintain the cause of God. The respected committee, with whom I have been in friendly association for the past week, have kindly relieved me of a burden which pressed me to the dust; and the only burden I now feel is this—lest their kindness should not be so fully appreciated as at once to relieve them from the debt that they thus incur in order that the "celestial empire" may have through them the light of truth. I appear, then, before you, for the fourth, and, I trust, the last time, delegated by my brethren to lay before you the state of our mission, the trying circumstances in which it is placed; and, though I do not expect that this theme shall be as thrilling in its details as when I pleaded for the emancipation of the slave, yet I hope I shall carry your sympathies, from the fact, that if we had been in slavery I should have had no cause to have been here. It is in consequence of the extended efforts necessary for the advancement of divine truth, that I appear once more before you. Dr Godwin stated that there were few difficulties encountered by the missionaries now, that were not encountered and sustained by the primitive church. We do not, however, read in the Acts of the Apostles, that the chapels were in debt [laughter], for I suppose they had paid for them as fast as they were erected, or they did without them by obtaining the use of the Jewish synagogues—I cannot exactly say which. It is, however, right for me to remind you that when we adopted that principle which I hold to be scriptural, whatever present sacrifices it may involve—namely, for every missionary to leave the parent Society as soon as he can—when, I say, in obedience to what I believe to be truth, we voluntarily surrendered our salaries, we were then £12,000 in debt. We fully hoped, and we had a right to hope, that this debt would be discharged in the process of time. That hope, however, has proved fallacious; and I rejoice to say that it has not arisen from a want of disposition on the part of the emancipated to give, for they do contribute as much now, in a general sense, as they ever did, when their ability to give is taken into the account; and I am confident, from the reception I have here received, that you still are willing to relieve those who are willing to help themselves [cheers]. When the angel of liberty first shed its benignant beams upon the islands of the west, dazzled with the splendour by which we were surrounded, we did not fully comprehend either the responsibility that would be involved, or the assistance that would be required; and in laying this before you now, you must bear in mind that when the former slave population of the islands of the west were set free, the whole island, with very few exceptions, had to begin the world at once. Consentaneously with freedom, or very soon after it, there were two laws passed, which, unless we had taken timely notice thereof, would have pressed heavily upon the labouring population. The one was the Ejectment act, which enabled the former proprietor to eject the labourer at a week's notice, without telling him why or wherefore. The other was a trespass law, that consigned the poor man to a jail, if after that ejectment he was found upon the premises. In this condition 300,000 human beings were placed, and we felt it to be our imperative duty to secure them at once from the operation of this law. We therefore invited them, and urged them, as soon as they could, to obtain a freehold for themselves — to erect their cottages where the foot of the tyrant could not come [hear]. They set to work with all their hearts, and they purchased, through the length and breadth of the island, within the two or three years after freedom, all the land they could find money to procure. It appears, from the best authority, and I am confident that that authority does not overstate the fact, that there have been of the emancipated classes in Jamaica fully 19,000 families that have settled, or are now settling, in freeholds; and if you take these 19,000, and multiply them by five, it will give you nearly one-third of those who once were slaves [cheers], now struggling with the difficulties those purchases involved; for, though they purchased these lands, they were not able to pay the whole, but, like honest men, they are trying to pay it as fast as they can. There are now in one district in Jamaica alone, comprising 7 parishes, 8365 free cottages, entirely or partially built; and I can assure you that, as we go through the length and breadth of Jamaica, and ask by what names they call some of their villages, we are struck with their adaptedness. I have the names of forty or fifty free villages, comprising only seven parishes—St James, Trelawney, Hanover, St Ann's, St Mary's, St Thomas in the Vale, and St Elizabeth. One is called Try-all; another Happy-news; another Stand-fast; another Harmony; another Long-looked-for-come-at-last; another August-town; another Time and Patience; another 'Tis well; another Try and see; and another Occasion hall [laughter and cheers]. When we asked the last man why he gave that name to his abode, he said, "Minister, if I had not a great occasion to build it, I never should, therefore I call it Occasion hall" [renewed laughter]. No sooner had I returned to Jamaica on my last visit, the ground being partially or nearly paid for, and the little huts which they put up, and called "Save rents"—just a few sticks, that they might escape the rent which they would otherwise have to pay—than the legislature of Jamaica adopted a new system of tyranny. I do not wish to say one word against them, except so far as it is necessary to speak the truth, for I am confident that their actions will far more fully denounce their characters than any epithets that I could apply to them. I should not so fully enter into this discussion, had not the truth of my statements been called in question by the honourable members of the House of Commons [hear, hear]. When I was traversing the bosom of the deep, a paper was put into my hands called the *Spectator*. In the slave-contaminated isle of St Thomas, a person said to me, "Have you any connexion with, or do you know, the individual who is called Knibb—he whom Lord John Russell spoke about?" [laughter.] I said, I am the man [loud cheers]. I will just read this extract from the *Spectator*, because I do think, that if the House of Commons choose to cast a slur upon the veracity of a missionary, without any just occasion, knowing that they are shielded, and expecting that he is 5,000 miles off, that the people ought to know that all the truth is not confined within their walls—that a missionary may speak the truth, though he has not as yet the word "honourable" attached to his name. "Lord John Russell admitted," and you will excuse me reading an extract from the paper, "that the West Indies had a considerable claim upon us, owing to the recent abolition of slavery; but he denied that the plan would benefit the labourers in the colony. After emancipation they enjoyed a considerable degree of prosperity;" that is quite true for the two or three first years. "But now their wages have been reduced to 7s. per week.* Taxes to support immigration purposes have been made to press heavily upon the labouring population. With the rise in the price of provisions, that taxation has gone to reduce their supply of food; and attempts are made to introduce vast numbers of labourers from the shores of Africa, entailing great danger, lest civilisation in the West Indies should be swamped by that inroad of people of a barbarous condition. He made these statements on the high authority of Mr Knibb. This avowal was greeted with loud cries of 'Oh! oh! oh!'" [loud cheers]. I will now, sir, with your permission, let this respectable company know where the "Oh! oh! oh!" ought justly to lie. Whether it ought to rest in a sneer and a scorn upon that missionary who would rather sit up all night than not be fitted for the duties he is to perform, or on these men that are so blind to what is passing before them, and so ignorant of the real state of matters, that they do not know the laws that are passed in the dependencies they govern. The *Spectator*, however, chooses to designate me as a notorious man, or a notorious missionary; and I only say in reply to it, Some men are notorious for their good deeds and others for their bad ones [loud cheers]. It is necessary to state that in Jamaica we are almost entirely dependent upon a foreign supply for food to eat; and, so long as the cry shall be heard that Jamaica cannot live unless the inhabitants make sugar and rum, so long as her fruitful soil is exhausted by these articles of export, we must find something to eat from other countries. I have the imports of Jamaica for the last three years—an account of everything that has come into that colony, and the duties paid thereon—but I will only call your attention to the year 1844, as showing the extent to which we are indebted to foreign powers for the food we eat. During the past year, 189,616 barrels of flour were brought in. They came from the United States of America, and the recent tariff has imposed upon each barrel a tax of 6s., the former tax being 4s. (hear, hear). Of corn meal, which is very much consumed by the labouring population, and especially by the children, there were 32,337 barrels imported. In the time of slavery it was purchased by the planter to feed his negroes, and was then subject to a tax of 3d. per barrel. At the time of freedom, when this law was passed, when the free peasant had to purchase it, the tax was raised to 3s. per barrel (cries of "shame!"). Of rice, which is consumed—and there is no difference in the tariff between slave-grown and free-grown rice—rice, which is consumed very considerably by the people—there were 14,077 bags brought in, each bag weighing, I should think, about two cwt. The tax, when the slave owner had to feed his slave, was one shilling per cwt. It is now 4s. per cwt (cries of "shame!"). Salt fish, which is another article of food very generally consumed, and of 150,000cwt was brought in last year, was was without a tax at all, or at a very trifling one, more than 6d. per cwt.; but that has been increased to 2s. Pork, and especially American pork—that which the better classes of peasants use; and, indeed, it is their staple food, with which to sweeten their yams—was subjected to a trifling tax during the time of slavery: they have now raised it, on American pork, to the tune of 20s. 6d. [renewed cries of "Shame"]. There were brought into Jamaica, last year, 29,803 barrels of pork; and, to show you the difference between that brought from England and that from America—and I have been very particular in my statistics—I must state that 4,718 barrels came from Great Britain and Ireland, which were brought in at a tax of 15s.; and 27,106 were from America, and these were taxed by the House of Assembly at 15s. per barrel. The English tax laid by the British House of Commons, is 3s. per cwt, or 5s. the barrel; so that, from this single article alone, consumed by the peasants, or nearly so—at any rate, the lower classes—a tax has been raised of nearly £29,000. This same principle runs through the whole. They will not allow the free man to wash his hands, without taxing the soap to a larger amount than they did before. The tax on soap was then 9d. per box; now they have made it 2s.; and when I tell you that 30,930 boxes were imported last year, you will see how, in this article, the free man is made to feel it [hear, hear]. I was afraid that my friends in England were not fully aware, as I believe they were not, of the extent of the necessity of providing food from another part of the world; and by the wicked conduct—for I cannot designate it by a lower term—of these men, who, while they were proclaiming their own distress, fastened such a bond upon their hapless victims, taxes were made to press heavily upon the lumber that was brought in, though the effect has not been so severe as that arising from the taxes on food they must eat every day. But—to show the *animus* of these men—as soon as the freeholds had been purchased, there was a demand for white pine, and pitch pine, and lumber

* The following remarks have been added by Mr Knibb:—"The limited time allotted to the delivery of my address, prevented my entering so fully into the rate of wages received by the labourer in Jamaica, or the fallacy of the cry raised for European, African, or Hill Coolie, immigration. Before I left Jamaica, I addressed letters to my brethren, containing a number of queries, among which were the following:—What is the average rate of wages paid in your district? Are emigrants needed? if so, why—where? And the answers I have received, together with my own observations, lead to the fact, that the average rate of wages is 1s. a-day out of crop, and 1s. 6d. during crop; out of which, unless the labourer has his own cottage, he has to pay, in most cases, the rent of the house in which he lives. During the last two years there has not been employment in many parishes, out of crop, for more than three or four days in the week, while in some, many could not obtain even so much. An article in *Blackwood's Magazine*, on the rate of wages in Ireland, when contending that 1s. per day was there sufficient, states, that it will purchase as follows:—

	s.	d.
14lbs of potatoes	0	1½
2lbs of oatmeal	0	2
2lbs of bacon	0	7½
3 quarts of milk	0	1
	1	0

The same quantity of food would cost, in Jamaica, as follows:—

	s.	d.
14lbs of yams	1	6
2lbs of cornmeal	0	6
2lbs of pork	1	0
	3	0

For milk we have no equivalent. With regard to immigration, the whole tenor of the replies confirm my own opinion, that it is unnecessary. Only one petition to the House of Assembly was presented in favour of that of the Hill Coolies; and the measure passed the House of Assembly by a very small majority. The disproportion of the sexes, 100 men to 8 females, will spread licentiousness and crime, which will be the only result of that wicked measure, should it ever be carried into effect. That sugar is made at a remunerating profit, the following extract from the replies of the Rev. T. Abbott, of St Ann's Bay, will testify:—'The crop of Seville estate, last year, gave to the proprietors a clear profit of £1,600, though a small estate, and possessing fewer natural advantages than many in the neighbourhood.' The gentleman conducting this estate pays the labourer good wages; and has obtained the prize of £100 from the Agricultural Society, for the best managed estate in the parish."

shingles. The tax was taken off, or nearly so, from white and red staves with which puncheons and hogsheads were made, and the hoops with which they were bound. Before the introduction of freedom, the duty on staves was 12s.: they have kindly reduced it to 2s. The tax on wooden hoops was 4s., and they have reduced that to 1s. [hear, hear]. The fact is, they use them, and the people do not; while upon the white pine and the pitch pine, which the individuals wanted to build their houses with, that which was 4s. before is made into 8s. for white pine, and 12s. for pitch pine. Those who have been in the colonies know full well that, if the emancipated labourer wished for a comfortable home, instead of thatching it, he must have shingles, almost the whole of which come from America. Before freedom, the tax on shingles was 1s., but that has been raised to 4s. and 8s. [cheers]. Now there is just as much wood in one white oak stave as there are in two shingles; so that on the same amount of wood they have taken off 12s. and put 2s. on, and with respect to shingles, which were formerly 1s., they have now put on 4s. and 8s. The imports of shingles have been 7,526,293 feet of white pine and pitch pine, while of staves imported for the planter there has been 827,262. The whole taxes raised on imports, principally from the articles to which I have referred, have been as follows:—

	£	s.	d.
1842	127,821	14	6
1843	190,250	9	3
1844	192,517	12	7

making a total of what is raised by the House of Assembly, chiefly on the food which the peasant eats, and the lumber he purchases, during three years, of £510,589 16s. 4d. Now, then, who is right—myself, or the gentlemen who say "Oh! oh! oh!" [laughter and cheers]? Perhaps it will be said, that I ought to tell you how the money is spent. We have to deplore a spirit in the islands of the west, which appears never to be satisfied when matters are doing well; and hence there has been, especially during the last two or three years, a continued and well-directed effort to deluge Jamaica with other labourers at the labourers' expense. Lord John Russell stated, that this was the fact. There has been expended on emigration—chiefly from 1835 to 1844, for premiums, or salaries, or bounties on ships—the sum of £105,514 9s. 6d., and to erect houses, £22,757 6s. 11d., making a total of £128,271 16s. 5d.; and to keep up the tale, they have this year, in the midst of the whole of their distress, voted no less a sum than £95,000 for bringing in labourers, when I could prove, and have stated in Jamaica that I could prove to a demonstration, that they had not work enough for the labourers they possess [hear, hear]. You will say, How could they be so blind to their interests? Why, every act they pass puts something into their pockets There is Mr Commissioner this, and Mr Comptroller that, and Mr Superintendent the other; and snug berths for themselves, and ruin for the colony, is the motto on which they appear to act [hear, hear]. There is another source on which these taxes are placed, and fearfully placed. When I last appeared among you, I told you that I felt we might have some difficulty with respect to the extension of the church. They do not, in my estimation at least, appear to number honesty among the Christian virtues; and I never can have sympathy with any man, however he may pretend to be sincere, who takes from me that which I do not feel inclined to give, for the support of a system which he tells me comes from God [hear]. It may come from him; but I think, with all due deference to every bishop that breathes, and every archbishop that lives, that that God who has told us to "do unto others as we would that they should do unto us," cannot have sent down a system fraught with such injustice and wrong. The public expenditure raised up by these taxes has been a good deal frittered away by the uselessness of a church establishment. In the year 1842, the House of Assembly voted £27,538 9s. 8d.—just about the duty they got from the pork [laughter]. Then we have another system of wrong. The vestries vote as much as they like to this system, and they voted £23,710 7s. 4d, and for schools, £3,185; so that we have to pay for an established church the efficiency of which you shall soon see, the sum of £54,433 17s. [cries of "Shame!"] This is 371,165 dollars, which is 4s. per head for every man, woman, and child living in Jamaica for the support of a religion from which nine-tenths of the constituency dissent [hear, hear] This is without what the bishop receives, and these various grants which are given to churchmen, and I exceedingly regret to say to dissenters, for their religious establishments. Hence it is that, except with respect to our Presbyterian and Independent friends, we cannot receive any sympathy from other denominations, because they touch the accursed thing. They come to us with hands defiled with it, and therefore they cannot open their mouths wide about it [cheers]. It is right to state that we have in Jamaica 84 clergymen; that the church has 76 churches and 11 chapels and school rooms. They say that they have, and it may be true for aught I know, accommodation for 51,000 persons. If so, each person must sit at ease when he visits it; but this includes only about an eighth part of the population. Now there are 267 ministers of all religious denominations. The church has 84, the rest belong to the dissenters, and they labour, while they are thus taxed, with 15,000 of the inhabitants beneath their care. In this, and several other ways, have taxes been laid on the people for the support of that which they do not approve, and to bring in labourers that are not wanted. To show the extent to which the thing is proceeding, I may state that in the days of Sir Lionel Smith, the public expenditure was £158,988. In 1844, it was £391,798, making an excess in this little island of about £232,810. While this has been done, I regret to say, as I ever wish to be the advocate of peace, except so far as the tongue can conquer, they have superadded, above all other denominations, an armed police, traveling with muskets through the length and breadth of Jamaica, the expense of which comes out of the imports, and amounts to more than forty thousand pounds. During the two first years of freedom, Sir Lionel Smith disbanded the militia and the police too, and I hesitate not to say, that five sixths of the quarrels in Jamaica are fomented by the police, that they may have the pleasure of quelling them. Those emigrants who have been brought in from Ireland and Germany, at a bounty of 15s. per head, instead of making sugar, are carrying muskets; and so long as this system of emigration continues, you will have little sugar from Jamaica, but we shall receive an increase of crime and misery. Thus I have endeavoured, briefly, to lay before you some of the features of the case. It would take more time than you can spare to state the whole; and, therefore, I have only presented you with a sample. Perhaps you may be ready to say, Why do you not correct this state of things; for you were freeholders long ago? I went, one day, to the authorities, with the intention of enrolling from 2 to 3000 freeholders. It is necessary that the names should be recorded twelve months before the individuals are entitled to vote. The Chief Justice was present, and, I suppose, suspecting my object, he dissolved the House; for the House of Assembly was dissolved the ensuing week, and a year before the usual time, in order that the representatives might be returned by the old constituency, thus making the registration null and void. But it is for a time only [hear, hear]. I ought to have said that, during the year, they sent home a petition from the House of Assembly, stating that they were ruined—that they could not support taxation—that sugar could not be made. While, however, they were thus grinding the people to the dust by taxation, they took the very honest care to put their salaries down in sterling instead of currency; £100 currency being £60 sterling [hear, hear]. They may say, "Oh, oh, oh," as long as they please; but I know it, and I cannot be driven from my point [cheers] by all the sarcasm to which they can have recourse. While the labourer was to pay for salt fish, they thought that they would eat turtle without paying for it; and, therefore, turtle and such like fish were brought in free of duty [cries of "Shame"]. There is on every British article—on the coat I wear—on everything that comes from Birmingham, or Manchester—a per-centage of 4 per cent., before the merchant can sell it. There has been in connexion with this a want of common honesty among many of those who call themselves merchants. Under the impression that I shall soon be there, and see them face to face, I say there has been a want of honesty in the transactions of business, with respect to which the world ought to be ashamed. I aver it without fear of contradiction—for I have on this platform the printed name of every bankrupt for the last four years. There have been failures since I was here to the amount of £1,225,325 4s. 10d. Now, I ask you, with such bankruptcies on the one hand—with those who call themselves the conservators of the soil—should you wonder that a few poor Baptist missionaries could not struggle through the whole of their difficulties? Have we not a claim? I believe that you will assist us, that we may not fall at the moment they are saying, "The influence of the missionaries is gone and lost" [laughter and cheers]. I now turn to a more pleasing part of the subject; but I do think that you will agree with me that, when such mighty principles have to be brought out, and which all feel and lament, it is not inconsistent with the religion of Jesus Christ to plead for those who thus suffer [cheers]. If it be, I have yet to learn what he meant when he said—"Love mercy, do justly, and walk humbly with your God" [cheers]. I wish to clear the minds of any individuals here from the supposition that, if we are now relieved, we shall soon be in the same difficulties again. Difficulties cannot arise from the same causes, however much the inhabitants of Jamaica may be oppressed. Our chapels have been all erected within the last ten or twelve years, with the exception of two or three. We have erected, since 1835, thirty-nine substantial chapels; we have twenty-four mission houses, and 16 school rooms. We have now in the island of Jamaica 47 chapels, 30 mission houses, and 22 school rooms. These cost, and are still worth, for the purposes for which they were intended—for they are almost all new, slavery having destroyed the old ones, and you having enabled us to put good ones in the place—the sum of £157,900; that amount of property is vested in the Baptist Missionary Society, and cannot be touched. On this property we owe a debt of £18,000, the interest of which is pressing us to the dust. The chapel with which I am connected is out of debt; but if I had been in the same condition as some of my brethren, I should not have felt the least hesitancy in laying my cause before those who have assisted us in times of past distress [cheers]. I know that there have been complaints, and just complaints, of the largeness of our churches, but, with the exception of one or two instances, that is the case no more. In Trelawney, when I entered in the year 1830, there were without chapels, without houses, without homes, 650 members; and there have been baptized since that time, though I have been in England three or four times, and the island has been placed under martial law, 3100 persons [hear, hear]. I have dismissed, to form other churches, since 1835, 2050 members; 320 have died; and there have finally left us, 100; so that, since the commencement of the church at Falmouth, under the labours of him who addresses you, there have been 3750 members connected with it [cheers]. Instead of one chapel, there are now the following:—Falmouth, with 1280 members; Refuge, 780; Rio Bueno, 313; Waldensia, 746; Unity, 310; Stewart town, 814; and last, though not least, there is Kettering, with its 200 members, living in their own freeholds; so that from 650, in the space of about ten years, there are 4,473 members, and we have seven chapels, capable of holding 8,400 persons [cheers]. We have done what we could to extend the cause of Christ; and, as this difficulty has arisen in part from our desire for that extension, we feel assured that we shall receive your sympathy [hear, hear]. There are one or two other circumstances, with respect to the schools, to which I could have wished to advert, but time will not allow. To show how oppressive the tax is to which I have referred, with respect to the established church, I will take Trelawney as a fair specimen After fifty years' toil in Trelawney, the national places of worship being five, they cannot accommodate above 3,000 persons; I have been in all of them; in the same district there are nine Baptist chapels, five Methodist, two Free Presbyterian, and one Independent chapel. These chapels, seventeen in number, will hold 14,800 persons; the population of Trelawney being about 30,000. Now, in the name of common sense, why should these 14,000 free labourers—for we are all labourers there, or nearly so—supply money for the accommodation of 3,000 of the white population, when, at the same time, they pay for themselves [cheers]? You will be delighted to hear that morality has increased [hear, hear]. I have brought over a list of the number of marriages that have been performed in Jamaica from April, 1841, to April, 1844; and it will also show the relative position of the denominations there. The Baptists have recorded marriages, in these four years, 8440; the native Baptists, those who were there before us, 264; the Wesleyan Methodists, 5120; the Association Methodists, 430; the native Methodists, 21; the Moravians, 2,839; the Presbyterians, 2,382; the London Missionary Society, 351; the Congregational Missionary Society, 203; the Roman Catholics, 3; the established church, 8,294—less than the Baptists by nearly 200: so that, in these few years, so soon after freedom—and you know that the licentiousness before was such that it could not be talked of—there have been registered in our proper law books 20,059 marriages [cheers]. Omitting much which I had intended to say, I would urge upon you to assist the committee. My speech was to have been to induce you to assist me; but they have, with a kindness that will never be effaced from my heart, taken the burden from me. The moment I retire from this meeting, I shall write a letter to Jamaica, which will infuse fresh joy into the hearts of my brethren there. During my brief sojourn in this country, I shall try, with a heart devoted to it, to help the committee as much as they have helped me. Happy shall I be if the noble spirits, by whom I shall be surrounded in different parts of country, will respond to the appeal, as they did when the liberty of the slave was the subject. Happy shall I be, if, when I shake hands with the Secretary, he shall say, "You have got the money, and we are free from debt" [cheers]. I think the Chinese mission ought to be taken up. It would diminish the pleasure I feel, if the exigency in which we are placed, militated against your future labours. Now, farewell. For the fourth time I appear before you, with a heart pleased by the reception I have received. It is twenty-one years, within a few months, since I left you a stripling, unknown. I have been forced into notoriety by the calumnies that have been uttered against me; but I defy any man, or any set of men, to find a flaw in the statements I have made respecting the amount of taxation imposed on the free labourers, and the purpose for which it is levied, in the lovely islands of the west [hear]. Come, then, fellow-Christians, to the help of the Lord against the mighty [hear, hear]. We will retire and plead for the influence of the Holy Spirit. It has been stated already in the newspapers of Jamaica, that we must soon retire, and leave the field to the established church, and the Baptist Mission will give up the ghost. You will help us out of these difficulties, for they are just and honourable debts, and we wish to meet them. Help us from the load of interest, which amounts to £2000 sterling annually, that we have to pay, and no missionary, worthy the name of a missionary, will vacate his post, though he lives on the common herbs of the country. I would that America may not have to lift up her voice exultingly and say, the scheme of emancipation has failed [cheers]. I trod, the other day, the deck of the British vessel that conveyed me to these shores, and on that deck, a few weeks before I entered thereon, a poor slave sought refuge from Cuba; unhappily, he was discovered before the vessel left the shores. The man came on deck, was ordered to get into a boat, and go back to slavery. The poor fellow said, "Never," and taking a razor, slashed his throat in pieces, and fell dead on the British vessel's deck [great sensation]. We need your sympathies for the great, the mighty work of freeing man. I do trust that we shall be assisted, if for no other purpose, than to carry on the work in which we are engaged. I love the Jamaica mission as I love my own soul. I cannot but feel for my brethren in their distress. I cannot eat my morsel alone, if they have not wherewith to carry on their work. I appeal with confidence to sympathies that have never failed. Oh! that this great and mighty work may advance, and that it may soon be proclaimed from the mountain's top, that a slave exists not on earth, and that no part of the universe is carried by bondage! (Loud cheers.) Let there be a holy and a generous excitement to-day. God has given some of our friends much, and I rejoice in their prosperity, especially when I see it connected with all that is great in the world, with that holy dependence on Christ, which sanctifies and blesses the whole. Farewell, Christian friends, farewell; the interests of my beloved people are committed to your charge; and when the religious part of the work is done, we will ask in Downing street, if they will tax the negroes' food; and if they will not prevent such a waste of money, so iniquitously raised, and so unrighteously spent [continued cheering].

The resolution was then put, and carried unanimously.

Mr. E. CAREY briefly moved the following resolution, which was seconded by Dr Sharpe, of Boston, and unanimously carried:—

"Resolved,—That this meeting has heard with much sorrow of the protracted suffering and persecution of their Christian brethren in Madagascar and Tahiti, in connexion with the London Missionary Society. It hereby offers to them the cordial expression of its sympathy, and trusts that the God of all consolation may still comfort, stablish, and strengthen them, and that he may speedily (as he certainly will eventually) overrule all these trials to their spiritual good, and to the advancement of his own cause."

After a few words from the CHAIRMAN the doxology was sung, and the meeting separated.

[The unusual length of these meetings compel us to defer the Report of the adjourned meeting at Surrey Chapel to our next week's Supplement.]

Advertisements.

MAYNOOTH.—REGIUM DONUM.

A PUBLIC MEETING of the BRITISH ANTI-STATE-CHURCH ASSOCIATION will be held at FINSBURY CHAPEL, MOORFIELDS, on WEDNESDAY, May 7, at half-past Six o'clock.

The COUNCIL will meet at the GUILDHALL COFFEE-HOUSE, on TUESDAY MORNING, May 6, 1845.

MAYNOOTH CONFERENCE OF DISSENTERS.

A CONFERENCE of such as are opposed to the Maynooth Grant on the ground of the Evils of all State Endowments of Religion will be held on the 20th of the present mouth, of which further notice will be given.

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